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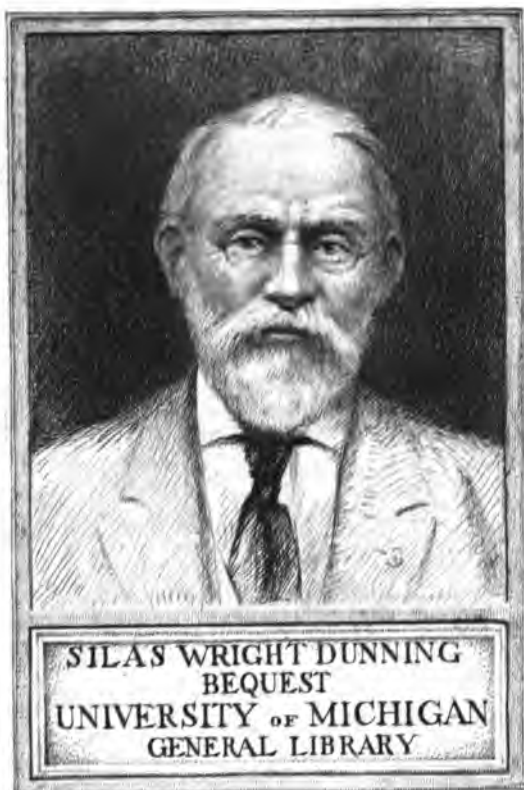
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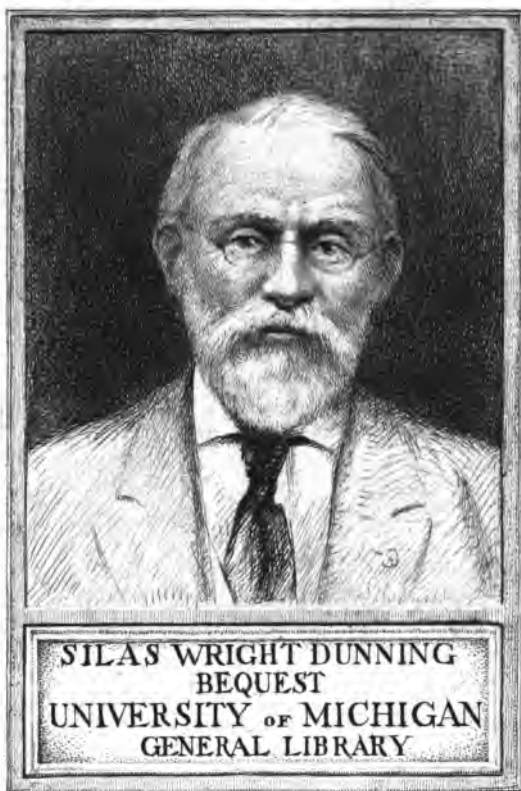
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THE JOURNAL
OF THE
POLYNESIAN SOCIETY

CONTAINING
THE TRANSACTIONS AND PROCEEDINGS
OF THE SOCIETY

VOL. XXIX.

1920.



New Plymouth, N.Z. :
PRINTED FOR THE SOCIETY BY THOMAS AVERY, DEVON STREET.

1920.

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VOL. XXIX.—1920.

ANNUAL MEETING OF THE SOCIETY,
FOR THE YEAR ENDING 31ST DECEMBER, 1919.

THE Annual Meeting took place on 28th January, 1920, at the Library, Hempton Room, when there were several of the members present, the President in the chair.

After the minutes of the last annual meeting had been read and confirmed, the Annual Report of the Council and the accounts for the year were read and passed, and ordered to be published in the next issue of the "Journal." They will be found printed below.

The President having retired according to the rules, Mr. S. Percy Smith was re-elected President for the ensuing year. And on a ballot being taken Messrs. W. L. Newman and W. H. Skinner were drawn, but were re-elected as Members of the Council.

A vote of thanks to Mr. W. D. Webster was passed for auditing the accounts, and also one to Mr. W. H. Skinner for preparing the Index to Vol. XXVIII.

The following new members were then elected:—

Mr. A. E. Watkins, Egmont Street, New Plymouth.

Mr. John Goller, Inglewood.

It was reported that since the date of the report, the Society had lost one of its Patrons by death: viz., Lord William Lee Plunket, G.C.M.G., K.C.M.G., K.C.V.O., K.B.E., D.L., formerly Governor of New Zealand, who died on 24th January. Lord Plunket had been our second Patron, Liliuokalani, Queen of Hawaii, having been the first.

Mr. R. Clinton Hughes brought up the question of lectures in connection with the Society to be held at the Library, and after a discussion the matter was referred to the Council to endeavour to carry out the idea.

ANNUAL REPORT OF THE COUNCIL,
FOR THE YEAR ENDING 31ST DECEMBER, 1919

THE Council in presenting to the Annual Meeting its Twenty-seventh Report, feels that it is in the position expressed in the quotation, "Happy is the country that has no history," for the past year has been an uneventful one. We have continued the even tenor of our way, gradually accumulating matter which must in a large measure form the basis of the future history of the Polynesian race, whose history, languages, manners and customs, etc., form the *raison d'être* of our existence.

Naturally the energies of the Society are concentrated on the production of our quarterly "Journal"—the 28th yearly volume of which has just been completed. It contains 243 pages of original matter—slightly more than last year's volume—and a few illustrations. Among the most notable contributions may be mentioned

Mr. Elsdon Best's "Land of Tara," being the early history of the Maori occupation of Port Nicholson, commencing from the date of its discovery by the noted Polynesian explorer Kupe, in about the 10th century. The early history of Rarotonga Island deduced from the MSS. dictated by Te Ariki-Tara-Are, one of the old priests of that island, has been continued, and will form probably, when completed, the most detailed account of the origin and migrations of the Polynesian people, hitherto given to the world. Mr. H. Beattie's papers on "The Traditions and Legends of Murihiku" (Southland), are of great value, and give rise to some questions regarding the early settlement of the South Island of New Zealand, which have yet to be discussed, and may necessitate a slight alteration in the views now held thereon. The success attending Mr. Beattie's efforts engenders a deep regret that there was no one living in the South fifty years ago who had sufficient interest in these matters to have secured the vast amount of information evidently possessed by the Southland Maoris at that time.

During the past year we have had many applications for the whole series of our "Journal" from the commencement in 1892, but unfortunately, many of the early numbers are out of print, even the second edition of the first four volumes (excepting Volume III.) is exhausted. The demands come from several countries outside New Zealand. It would be quite worth the Society's while to have these early numbers reprinted.

Our library continues to increase in size, due to the liberality of our exchanges—notably from America—and now occupies some 250 feet of shelving. It is open to the public on Monday and Saturday afternoons and Wednesday evenings, when an officer of the Society is in attendance. We are glad to say that several of our members attend and take out books, while a few members of the public visit the library for reference—we should gladly welcome a greater number. It is a matter of regret that many of our valuable volumes, now in their original paper covers, cannot be bound; and many of our sets of publications are really very valuable, for probably no other copies of many of them exist in this Dominion. Thanks to the liberality of the donor of the Hempton room, where our library is situated, we have abundance of room for extension. Several gifts of valuable books have been received during the past year.

The Council deeply regrets to report that several valuable members have died during the year, among these in place of first importance is Lieut.-Colonel W. E. Gudgeon, C.M.G., who died on January 5th of this year, at the age of 78. He occupied the chair at the first meeting when the Society was constituted in 1892, and has been a constant contributor to the "Journal." A detailed account of his connection with the Society will appear in the March "Journal." We have also lost through the influenza epidemic, the Rev. Pere Hervé Audran, and Mr. Tati Salmon, the former a contributor of several papers on the Paumotu Islands, while the latter was a High Chief of Tahiti, and a man learned in Tahitian ancient lore. M. A. Leverd, also of Tahiti, was a victim to the epidemic. He was a frequent contributor to our "Journal," and showed great promise of becoming one of the leading scholars on Polynesian subjects. We also lost Mr. A. Barron, an original member, Mr. J. P. Cooke, of Honolulu, and his Honour Sir J. E. Dennistoun, also an original member.

On the other hand the Council has elected twenty-two ordinary members and two corresponding members; Mr. T. G. Thrum, of Honolulu, the translator and annotator of the valuable series of documents left by the late Judge A. Fornander, published by the Bishop Museum, of Honolulu; and Mr. Stephen Savage, of Rarotonga, the translator of several Rarotongan papers.

Our membership at December 31st, 1919, thus stood as follows:—

Patrons	3
Honorary Members ..	12
Corresponding Members ..	11
Ordinary Members ..	178
Total ..	204

This shows an increase of 18 members as compared with the figures for the same period last year; but some three or four members will have to be struck off the roll for non-payment of subscription. There are only nineteen of the original members left who joined together to form the Society in 1892.

Reference in our annual reports has several times been made to the valuable series of traditions relating to the Marquesas Islands, of which we possess the only complete copy in existence. We should have published them ere this, but for the difficulty of getting them translated; but it is now proposed to print them, by degrees, in the "Journal," for fear of accidents, and then bind them in a separate small volume, trusting to obtain a translation later on. The idea is to print a few pages at a time in each forthcoming "Journal."

An item of news that should interest our members is that, the Pauahi Bishops' Museum, of Honolulu, is about to dispatch an expedition of a scientific character to visit all parts of the Pacific, and during which the subjects in which we are particularly interested, such as ethnology, history, etc., will find a prominent place. The leader of the expedition is Dr. Gregory, of Yale University, and it is probable the duration of the voyage will be about two years. We shall look forward to the results with very great interest, but regret it could not have taken place fifty years ago. We heartily congratulate the Museum authorities on their public spirit in undertaking this mission and wish it every success.

In financial matters we end the year with a credit balance in the general account of £47 0s. 5d., slightly larger than that of last year which was £45 7s. 1d. and, as will be seen by the treasurer's accounts attached, our capital account amounts to £154 17s. 1d. There are, as always, a few members in arrear with their subscriptions, but not so many as last year.

During the year we lost the services of Mr. J. B. Roy on the Council, after a service of six years, whose place was taken by the appointment of Mr. W. H. Skinner to the same office.

BALANCE SHEET.

POLYNESIAN SOCIETY.

BALANCE SHEET FOR THE YEAR ENDING 31st DECEMBER, 1919

RECEIPTS.		EXPENDITURE.	
	£ s. d.		£ s. d.
Balance from last year ..	45 7 1	Thomas Avery, Printing and Publishing Journal—	37 12 6
Members Subscriptions and Sales of Journal ..	168 15 8	No. 4 of Vol. XXVII.	36 7 6
		No. 1 of Vol. XXVIII.	32 2 6
		No. 2 of Vol. XXVIII.	27 12 6
		No. 3 of Vol. XXVIII.	3 8 0
		Stationery ..	4 11 9
		Dawson, Ltd., Lithographers ..	6 17 6
		Sash and Door Co., Fittings ..	11 8 11
		Postage ..	1 9 2
		Alliance Insurance Co.—Premium of Library (£500)	5 0 0
		Custodian ..	0 10 0
		Bank charge ..	47 2 5
		Balance at Bank of New South Wales ..	£214 2 9
	£214 2 9		

CAPITAL ACCOUNT.

	£ s. d.		£ s. d.
To Balance 1st January, 1919 ..	148 18 7	By Balance at New Plymouth Savings Bank—	154 17 1
„ Interest ..	5 18 6	1st January, 1920 ..	
	£154 17 1		£154 17 1

Examined and found correct—

WILLIAM D. WEBSTER, Hon. Auditor.

W. L. NEWMAN, Hon. Treasurer,

New Plymouth, 20th January, 1920.

VOL. XXIX.—1920.
MEMBERS OF THE POLYNESIAN SOCIETY
AS FROM 1ST JANUARY, 1920.

The sign * before a name indicates an original member or founder.
As this list will be published annually, the Secretaries would be obliged if members will
supply any omission, or notify change of address.

PATRONS:

The Right Hon. Baron Islington, K.C.M.G., D.S.O., ex-Governor of New Zealand, Government Offices, Downing Street, London
His Excellency The Right Hon. The Earl of Liverpool, M.V.O., G.C.M.G., Governor-General of New Zealand

HONORARY MEMBERS:

Rev. R. H. Codrington, D.D., Chichester, England
Rev. Prof. A. H. Sayce, M.A., Queen's College, Oxford, England
Right Hon. Sir J. G. Ward, Bart., K.C.M.G., P.C., LL.D., Wellington
*H. G. Seth-Smith, M.A., 88, Victoria Avenue, Remuera, Auckland
Prof. Sir W. Baldwin Spencer, M.A., C.M.G., F.R.S., The University, Melbourne
*Edward Tregear, U.S.O., Wellington
Dr. A. Haddon, M.A., D.Sc., F.R.S., 3, Cranmer Road, Cambridge, England
Churchill, W., B.A., F.R.A.I., 2928, Upton Street, Washington, D.C.,
U.S. America
Sir J. G. Fraser, D.C.L., LL.D., Litt. D., Brick Court, Middle Temple, London,
E.C.
*Eldon Best, F.N.Z. Inst., Dominion Museum, Wellington
Chas. M. Woodford, C.M.G., The Grinstead, Partridge Green, Sussex, England
S. H. Ray, M.A., F.R.A.I., 218, Balfour Road, Ilford, Essex, England

CORRESPONDING MEMBERS:

Rev. T. G. Hammond, Putaruru, Auckland
*Major J. T. Large, Masonic Institute, H. M. Arcade, Auckland
Hare Hongi, 3, Stirling Street, Wellington
Tunui-a-rangi, Major H. P., Carterton
Whatahoro, H. T., Mangapeehi, King Country, Auckland
Christian, F. W., Mangaia Island, via Rarotonga
The Rev. C. E. Fox, San Cristoval; via Ugi, Solomon Islands
Skinner, H. D., B.A., D.C.M., Hocken Library, Dunedin
M. G. Julien, Gouverneur des Colonies, 116, Rue Lecourbe, Paris XV.
Thos. G. Thrum, Fort Street, Honolulu, H. I.
S. Savage, Rarotonga Island

ORDINARY MEMBERS:

- 1894 Aldred, W. A., 12, Ellerton Road, Mt. Eden, Auckland
 1899 Atkinson, W. E., Whanganui
 1916 Avery, Thomas, New Plymouth
 1918 Adalbert College, Western Reserve University, Cleveland Ohio, U. S. A.
- 1892 *Birch, W. J. Thoresby, Marton
 1894 Bamford, E., Arney Road, Auckland
 1896 British and Foreign Bible Society. 146, Queen Victoria Street, London, E.C.
 1898 Buchanan, Sir W. C., Tupurupuru, Masterton
 1902 Boston City Library, Boston, Mass., U.S.A.
 1903 Brown, Prof. J. MacMillan, M.A., LL.D., Holmbank, Cashmere Hills, Christchurch
 1907 Buick, T. Lindsay, F. R. Hist. S., Press Association, Wellington
 1909 Bullard, G. H., Chief Surveyor, New Plymouth
 1910 Burnet, J. H., Virginian Homestead, St. John's Hill, Whanganui
 1910 Burgess, C. H., New Plymouth
 1911 Bird, W. W., Inspector Native Schools, Napier
 1913 Buddle, R., H.M.S. "Northampton," c/o General Post Office, London
 1914 Brooking, W. F., Powderham Street, New Plymouth
 1914 Beattie, Herries, P. O. Box 40, Gore
 1916 Bottrell, C. G., High School, New Plymouth
 1918 Beyers, H. Otley, Professor Department of Anthropology, University of the Philippines, Manila
 1919 Budge, A. W., Stratford
 1919 Baillie, J., Curator, Museum, New Plymouth
 1920 Black, G. J., Gisborne
- 1892 *Chapman, The Hon. F. R., Wellington
 1892 Chambers, W. K., Fujiya, Mount Smart, Penrose, Auckland
 1893 Carter, H. C., 475, West 143rd Street, N.Y.
 1894 Chapman, M., Wellington
 1896 Cooper, The Hon. Theo., Supreme Court, Auckland
 1903 Chatterton, Rev. F. W., Te Rau, Gisborne
 1903 Cole, Ven. Archdeacon R. H., D.C.L., Parnell, Auckland
 1908 Coughlan, W. N., Omaio, Opotiki
 1908 Carnegie Public Library, Dunedin
 1908 Carnegie Public Library, New Plymouth
 1910 Cock, R., New Plymouth
 1917 Cowley, Matt., P. O. Box 72, Auckland
 1918 Chambers, Bernard, Te Mata, Havelock North
 1918 Corney, Geo., Devon Street, New Plymouth
 1918 Crooke, Alfred, S.M., Marton
 1919 Curtis, G. N., Stratford
 1919 Corlett, J., Taumarunui
 1919 Cooper, William, Gisborne
 1919 Carnegie Public Library, Onehunga
- 1902 Dulau & Co., 37, Soho Square, London
 1903 Dixon, Roland B., Ph.D., Harvard University, Cambridge, Mass., U.S.A.
 1910 Downes, T. W., P. O. Box 119, Whanganui
 1911 Drew, C. H., New Plymouth

- 1917 Dominion Museum, Wellington
 1918 Davidson, J. C., "Ratanui," Carrington Road, New Plymouth
 1920 Davis, F. T., c/o Roy and Nicholson, New Plymouth

 1892 *Emerson, J. S., 1501, Emerson Street, Honolulu, Hawaiian Islands
 1894 Ewen, C. A., Commercial Union Insurance Co., Wellington
 1918 Etheridge, Robt., Director, Australian Museum, Sydney
 1920 Emslie, Mrs. Ann, Hillside, Waverley

 1896 Fletcher, Rev. H. J., Taupo
 1900 Forbes, E. J., 5, Hamilton Street, Sydney, N. S. W.
 1902 Fraser, M., New Plymouth
 1902 Fisher, T. W., Tikitiki Road, Te Mapara, Te Kuiti
 1903 Fowlds, Hon. G., Auckland
 1906 Field Museum of Natural History, The Chicago, U.S.A.
 1912' Fisher, Mrs. Lillian S., 560, Hancock Street, Brooklyn, New York, U.S.A.
 1912 Fisher, F. Owen, c/o Credit Lyonnaise, Biarritz, B.P., France
 1913 Fildes, H., Box 740, Chief Post Office, Wellington
 1920 Fitzherbert, P., New Plymouth

 1902 Gill, W. H., Marunouchi, Tokio, Japan
 1902 Graham, Geo., c/o Commercial Union, P. O. Box 166, Auckland
 1910 Goding, Fred W., Dept. of State, c/o Consular Bureau, Washington, U.S.A.
 1919 Good, H. M., Stratford
 1919 Grace, P. Alfred, Tokaanu, Taupo
 1920 Goller, John, Inglewood

 1898 Hastie, Miss J. A., c/o Street and Co., 30, Cornhill, London
 1908 Hallen, Dr. A. H. Clevedon, Auckland
 1909 Holdsworth, John, Swarthmoor, Havelock, Hawkes Bay
 1910 Hawkes Bay Philosophical Institute, P.O. Box 166, Napier
 1910 Hocken, Mrs. T. M., Hocken Library, Dunedin
 1910 Home, Dr. George, New Plymouth
 1918 Hodgson, N. V., c/o Norman Potts, Opotiki
 1918 Harvie, Rev. G. F., The Vicarage, Vivian Street, New Plymouth
 1918 Hart, Henry H., 3751, Clay Street, San Francisco
 1919 Hughes, R. Clinton, New Plymouth

 1907 Institute, The Auckland Museum, Auckland
 1907 Institute, The Otago, Dunedin

 1892 *Johnson, H. Dunbar, Judge N.L.C., 151, Newton Road, Auckland
 1918 Johnston, E. G., Education Board Office, New Plymouth

 1902 Kelly, Thomas, New Plymouth
 1910 King, Newton, Brooklands, New Plymouth
 1919 Kronfeld, G. T., P.O. Box 405, Auckland

 1894 Lambert, H. A. Belmont, Tayford, Whanganui
 1911 Lysnar, W. D., Gisborne
 1913 List, T. C., New Plymouth
 1916 Leatham, H. B., M.R.C.S., L.R.C.P., Lond., New Plymouth
 1917 Ledingham, T. J., "Montecute," St. Kilda, Melbourne
 1917 List, C. S., Rata Street, Inglewood

- 1918 Laughton, Rev. J. G., Ruatahuna, viâ Rotorua
 1919 Lightband, C. D., New Plymouth
 1920 Leith, F. E., Rangiputa, viâ Kaimaumau, Auckland
- 1892 *Marshall, W. S., Hinau, Pemberton
 1892 *Major, C. E., 22, Empire Buildings, Swanson Street, Auckland
 1897 Marshall, J. W., Tututotara, Marton
 1897 Marshall, H. H. Motu-kowhai, Marton
 1907 Minister for Internal Affairs, The Hon., Wellington
 1912 Marsden, J. W., Isel, Stoke, Nelson
 1915 Mahoney, B. G., c/o C. Mahoney, Esq., Ruatoki, Taneatua
 1916 Mitchell, Library, The, Sydney
 1917 Marshall, P., M.A., D.Sc., F.G.S., F.N.Z.Inst, Collegiate School, Whanganui
 1918 McDonnell, A. F., 355 Queen Street, Auckland
 1918 Morris, G. N., Resident Commissioner, Niue Island
 1918 Missionary Research Library, 25 Maddison Avenue, New York
 1919 McKay, Wm., F.R.C.S.E., 45 Guinness Street, Greymouth
 1919 McKay, James, P.O. Box 55, Greymouth
 1920 McEachen, Miss, M.A., 102, Nile Street East, Nelson
- 1895 Ngata, A. T., M.A., M.P., Parliamentary Buildings, Wellington
 1900 Newman, W. L., New Plymouth
 1902 New York Public Library, Astor Buildings, 42nd Street, New York
 1906 Newman, Dr. A. K., P.O. Box 1476, Wellington
 1919 Nairn, Mrs. Edith, Oteka, Havelock N.
 1919 Nairn, Miss Olive, Oteka, Havelock N.
- 1919 Ormsby, R., P.O. Box 99, Te Kuiti
- 1894 Partington, J. Edge, F.R.G.S., Wyngates, Burke's Road, Beaconsfield, England
 1907 Public Library, Auckland
 1907 Public Library, Wellington
 1907 Public Library, Sydney, N.S.W.
 1907 Philosophical Institute, The, Christchurch
 1913 Potts, Norman, Opotiki
 1914 Parliamentary Library (the Commonwealth), Melbourne
 1917 Platts, F. W., Resident Commissioner, Rarotonga Island
 1919 Public Library, Invercargill
- 1892 *Roy, R. B., Taita, Wellington
 1903 Roy, J. B., New Plymouth
 1918 Rylands, John, Library Deansgate, Manchester University, England
 1918 Rockel, R. H., M.A., Gover Street, New Plymouth
 1920 Roy, Ian, c/o J. B. Roy, New Plymouth
- 1892 *Smith, W. W., F.E.S., Pukekura Park, New Plymouth
 1892 *Smith, F. S. Blenheim
 1892 *Smith, M. C., Survey Department, Wellington
 1892 *Smith, S. Percy, F.R.G.S., F.N.Z. Inst., New Plymouth
 1892 *Stout, Hon. Sir R., K.C.M.G., Chief Justice, Wellington
 1892 *Skinner, W. H., York Terrace, New Plymouth
 1896 Smith, Hon. W. O., Honolulu, Hawaiian Islands

- 1904 Smith, H. Guthrie, Tutira, viâ Napier
 1904 Samuel, The Hon. Oliver, K.C., M.L.C., New Plymouth
 1905 Schultz, Dr. Erich von, late Imperial Chief Justice, Samoa
 1907 Secretary of Education, Wellington
 1907 Secretary, The Postal Dept., Wellington
 1915 Smith, Alex., Railway Department, Masterton
 1916 Shalfoon, G., Opoitiki
 1919 Snowball, Alf., The Manse, Ormond, Gisborne

 1913 Tribe, F. C., Vogeltown, New Plymouth
 1915 Thomson, Dr. Allan, M.A., D.Sc., F.G.S., A.O.S.M., F.N.Z. Inst.,
 Museum, Wellington
 1917 Tarr, W., Government Printing Office, Nukualofa, Tonga Islands
 1918 Trimble, Harold, Inglewood
 1919 Turnbull Library, The, Bowen Street, Wellington
 1919 Thompson, Dr. W. M., M.A., M.B., B.C.L., Hawera

 1911 Vihand, Rev. J. M., Whanganui
 1919 Veale, Hubert E., Queen Street, Auckland

 1892 *Williams, Archdeacon H. W., Gisborne
 1894 Wilson, A., Hangatiki, Auckland
 1896 Williams, F. W., Penlee, Pukshou, Hawkes Bay
 1896 Wilcox, Hon. G. A., Kapai, Hawaiian Islands
 1898 Whitney, James L., Public Library, Dartmouth, Boston, U.S.A.
 1902 Webster, W. D., New Plymouth
 1903 Walker, Ernest A., M.D., New Plymouth
 1910 Wilson, Sir J. G., Bulls
 1912 Westervelt, Rev. W. D., Honolulu, Hawaiian Islands
 1914 Waller, Captain W., Moturoa, New Plymouth
 1915 Wilson, Thos., Captain, New Plymouth
 1915 Williams, H. B., Turihaua, Gisborne
 1916 Welsh, R. D., Hawera
 1916 White, Percy J. H., New Plymouth
 1917 Wheeler, W. J., Inspecting Surveyor, Gisborne
 1917 Wilkinson, C. A., Eltham
 1918 Wallace, D. B., 28 Prospect Terrace, Mt. Eden, Auckland
 1918 Western, T. H., Puketapu, Bell Block, New Plymouth
 1918 Wilson, Kenneth, M.A., 92, Rangitikei Street, Palmerston North
 1920 Williamson, R. W., M.Sc., The Copse, Brook, Godalming Surrey, England
 1920 Watkins, A. E., Egmont Street, New Plymouth
 1920 Ward, R., Taupo

 1892 *Young, J. L., c/o Henderson and Macfarlane, Auckland

PRESIDENTS—Past and Present:

- 1892-1894—H. G. Seth-Smith, M.A.
 1895-1896—Right Rev. W. L. Williams, M.A., D.D.
 1896-1898—The Rev. W. T. Habens, B.A.
 1899-1900—J. H. Pope
 1901-1903—E. Tregear, I.S.O., etc.
 1904-1920—S. Percy Smith, F.R.G.S.

LIST OF EXCHANGES.

THE following is the List of Societies, etc., etc., to which the JOURNAL is sent, and from most of which we receive exchanges :—

- Anthropologie, Société d', 15 Rue Ecole de Medicin, Paris
Anthropologia, Societa, Museo Nazionale di Anthropologia, Via Gino Capponi,
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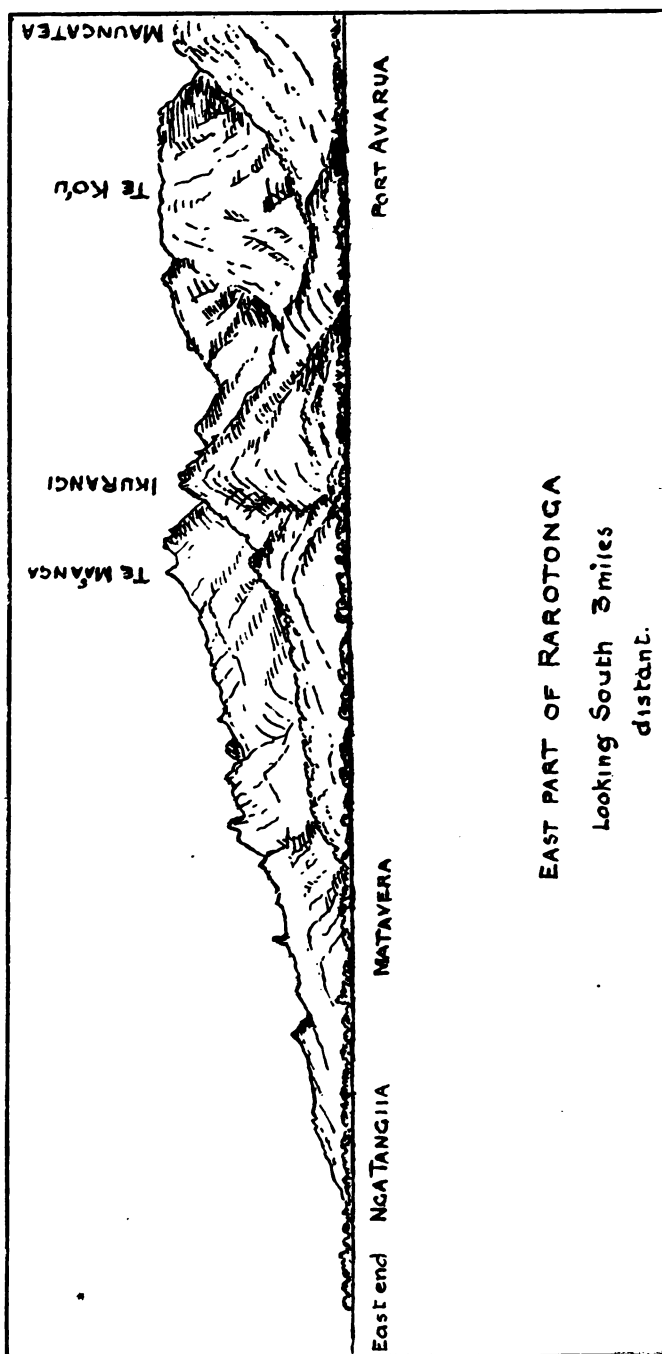
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HISTORY AND TRADITIONS OF RAROTONGA.

BY TE ARIKI-TARA-ARE.

PART VIII.

TRANSLATED BY S. PERCY SMITH.

THE EARLIEST SETTLERS ON RAROTONGA.

[It is difficult to say what the Sage really understood by the names Tonga-iti and Ari, whom he claims as the earliest discoverers of Rarotonga, for they were—in recent times at least—gods. Whether deified ancestors or not, is not clear, but probably they were, as they are not known, I think, to any other branch of the race as gods. If Tongaiti was a deified man, and had been an early visitor to Rarotonga, it will account for his direction to Tangiia in reference to Rarotonga, as described in paragraph 296, Part VII. hereof. We may note here the mention of their finding the island “floating about,” and of their fixing it in position. This is the same story as the Morioris have in reference to the adventures of Kāhu, the first visitor to the Chatham Islands according to them, and Kāhu is supposed to have fixed the islands where they now are. The Maori account of the settlement of the Chathams says that one of the later migrations came from Rarotonga, and hence perhaps the origin of the two stories is the same. And hence also perhaps the knowledge of the Morioris of the great Rarotongan ancestor (and deified man) Tu-te-rangi-marama, shown in paragraph 515, Part V. hereof.

Some of the mountains referred to in the story are shown in the accompanying illustration.

That part of the story about Tonga-iti and Ari, entering the octopus and the lizard, means probably that these two things are the *aria* or visible representatives of the two gods. See paragraphs 322 and 323. Iva, or Iva-nui, is the usual Rarotongan name for the Marquesas Group, derived no doubt from the existing names Fatuhiva or Hiva-oa, for two of the principal islands there. But it is a question whether Iva in this particular account does not mean Hiva, the name of a clan that lived in either Ra‘iatea or Taha‘a Islands.]

TONGA-ITI AND ARI

The earliest settlement of Rarotonga.

318. Tonga-iti and his wife Ari, whose country was a land, the name of which is lost. This is the description of this land [i.e. Rarotonga]: It was drifting about on the surface of the ocean. When Tonga-iti and Ari found it, it was floating about. Tonga-iti climbed on to it, and trod on it [to make it firm] while Ari went underneath to fasten the foundations, and thus it became firmly fixed in position. These are the "holders" of the land: Rae-maru, Maunga-roa, Maunga-o-Tonga-iti¹ and Rua-turuturu. This is the meaning of Rua-turuturu, it means the posts of the house of Ari, which were at Tu-papa, four in number. In consequence of the quarrels with Tou-tika subsequently, they were abandoned, that is, Te Maanga, Taukata, Tuoro, Toro-ume, Oroenga, Iku-rangi, Kauaka and Te Ate-a-tukura. But there are many other names of mountains not here written.

Iku-rangi and Te Atu-kura mountains came from Tahiti [i.e., the Rarotongan mountains were named after those at Tahiti]; the place where they were cut out from is still to be seen in Tahiti. These are also names for Rae-maru: Aringa and Kati-enua, where Aringa means "the bleaching of the bones," and Kati-enua means the *akatukiakiaanga*, of the gods [meaning unknown, but in another place it is stated that the god Tangaroa visited there, and hence the name; the word has the meaning of strenuousness], whilst the hardness [of the rocks] of those mountains is due to fire.

319. After the land had become fixed, the streams were enclosed, and two *kakao* (reeds) one at Vai-manga, the other at Taku-vaine, were placed.² After they had done this the man went to Vai-manga, the woman to Taku-vaine.

TOU-TIKA ARRIVES.

Subsequent to the above, Tou-tika arrived, who landed on the side towards the sun-rise, and this is what he (first) undertook: he broke open the entrance in the reef, leaving two sides of coral. Then, on getting ashore, he planted the *miro* tree [*Thespesia populnea*], the *matie* grass, the *koiti*, the *mati-roa* and the *tupa*. He then ascended the mountains [? Te Ko'u], where were the dogs above the cave, inland of which is the *ana tatau* [? the tattooed, or carved cave], and below

1. It is not clear if this is a proper name, or whether it means that the previous two names were Tonga-iti's mountains. The others are place-names in Rarotonga.

2. So that the streams from the mountain should flow to the places named.

it the sacred water. In this water he placed some fish.³ He then climbed to the top of Te Ko'u mountain, and behold! the streams were found to be enclosed and reed-spouts already placed, with two guardians in charge. He asked them, "What are the names of you two?" They replied, "Our names are Nu and Nana." "Who stationed you here?" "Tonga-iti and Ari," was the answer. "And where have they gone?" said Tou-tika. "Tonga-iti has gone down there to his own side, whilst the wife has gone down there to her side." Tou-tika then took out the *punga* [? a piece of coral used to stop up the water] on the east side and placed a single reed there [to cause the water to flow in that direction] and closed those on the south and north. When he had finished this he instructed the guardians saying, "This is my word to you two. If those two others return presently and call out to you, do not answer them; if the husband says, 'O *roi*, come here!' and his wife does the same, you remain quiet until I call, and then you answer; your names shall be Tinai."

320. It was not long before Tonga-iti and Ari appeared, when Tou-tiki said to them, "O friends! Welcome! How are you?" To this Tonga-iti and Ari [in astonishment] replied, "O! rather is it our place to welcome you, for this is our land!" Tou-tika replied, "Not so! this is my land." The others then said, "Not at all! The land verily belongs to us two. We have only just left here and have not been away long." To this Tou-tika replied, "I have been here all the time at my work, and have not been away for ever so long." Then said the woman to him, "We have two guardians we left here in charge of our streams." Tou-tika said, "Well then! [to prove your title] You two call out to your guardians you left here." So the husband shouted until his mouth was sore [without response] and then he sat down to rest. The wife then tried her voice and called till she was hoarse, and then she retired also. Tou-tika now said to the two, "Behold! You say the land is yours. It is mine as also the streams! Listen while I call the guardians of my streams!" So the two replied, "Well, O thou! call on your guardians, and let us hear the answer." So Tou-tika called out with a strong voice, "O Tinai! Come up above here." On this Tinai appeared, and then Tou-tika said to the two, "Did I not tell you the land was mine, and also the streams?"

321. Tou-tika now went and took out the reed, and the waters began to flow to the east, Tonga-iti and Ari followed trying to stop the flow—they were in front, the waters following. When they reached the caves, Tou-tika called out, "Mine is the sacred water,

3. Tou-tika appears to have been a member of a Polynesian Acclimatization Society!

mine are the birds, all belong to me." And so on till they got down to the shore, to the *miro*, and the grass and the bare coral. This was enough for the two; they returned inland, climbing up and then descended to Taku-vaine.

322. There they bedecked themselves with the coloured leaves of the *ti*, and proceeded to the cave of refuge where resided the friend of Ngana-enua who was called the "spirit of the son and daughter," and there also was Rauao. When they got to Parai—which is the resting-place, [and burial place of the Makea family] they remained there; and then the woman saw a lizard. The husband asked, "What is that thing?" The woman replied, "A lizard. You enter it!" So Tonga-iti entered the lizard, and the woman looking saw it was disgusting, and hence is the part of a saying, "The highborn woman feels disgust, at the pride of her husband." After this they all went to bathe at Vai-kapuangi, where they saw an octopus moving about. The husband asked the wife, "What is that moving thing?" The woman replied, "It is an octopus." Said the husband, "You enter that thing," which the woman did, and then the husband was disgusted and laughed at her, so she was ashamed, and disappeared down below.

323. After this the husband departed for Tauae where was his friend Ngana-enua. These two were of the same kind (of person), the one entered the lizard, the other the eel.

Such were the original inhabitants of Rarotonga—Tonga-iti and his wife. After them came Tou-tika. Three names were given by Tonga-iti to this land, viz., Nukutere, Tumute-varovaro and Rarotonga.⁴

ATA-I-TE-KURA AND APOPO ARRIVE.

324. After that period came Ata-i-te-kura from Iva (? Marquesas), and after him came Apopo from the Atu-Apai [the Haabai Group of Tonga] who was driven away from there by the spears of Vaka-tau-ii and Rae-noo-upoko at the time when they avenged the death of Turanga-taua the son of Apa-kura, at Atu-apai, and who was a son of Vaea-a-te-ati-nuku.⁵

325. And so Ata-i-te-kura and Apopo settled down in the land; Ata settled at Orotu on the west, while Apopo lived up at Are-rangi. A time came when Apopo desired to kill Ata. When Tara-iti heard of this he went down to Orotu where Ata was living and said to him,

4. In other places a different origin is given to this last name.

5. The whole of the incidents, in full detail, of this expulsion of Apopo from the Haabai islands, will be related in a further part of these papers. The incident connected with this affair is known in Maori history as "Te Tihi-o-Manono." It was about the end of the ninth century that Apopo settled in Rarotonga, according to the genealogies.

"Thou wilt be killed to-morrow"—Tara-iti was a friend of Ata's. When Ata learnt this from his friend, he sent his sons—Rongo-te-akangi and Tu-pare-kura to fetch some torches. It was in the evening they were sent up to Omama, "When you reach there take four banana stems, pierce them with a stick, and thus form a raft; make another, send one to sea with a smoking stick on it, send the other along the shore when the people will think the smoke arises from a fire-place on a canoe. Don't loiter on the way." The boys went, and quickly returned. Then Ata said to them, "You must go to Tahiti to my sister Pio-ranga-taua for some warriors on board the 'Pata'; but if you see that [her forces are few] go on to Iva (? not Marquesas) to Airi. As you go along at sea, look inland, and if you see that Mount Ikurangi [at Tahiti, see par. 318] is enveloped in shadow (or cloud), it will be a sign of my death."

326. So the sons departed, and while on the ocean, they looked inland [when they reached Tahiti] and saw that Ikurangi was covered in clouds. "O! Ata has fallen!" said they. So they hastened to the land and got ashore; and then the Tahitians gathered, while their aunt approached them. The boys then commenced reciting names [as an introduction] saying, "Our father is Ata-i-te-kura, whose sister is Pio-ranga-taua; we came for help to avenge the death of Ata who has been killed by Apopo." When the aunt learned this she assembled the Tahitians on the shore; but when the boys looked at them they were not satisfied, and said to their aunt, "Let the Tahitians return inland. We are going on to Iva."

327. The two now went on to Iva, and on arrival [? in the same canoe called "Pata"—the sense is not at all clear in any of the references to Pata] all the Ivans assembled, while Airi also came and commenced the same *tapatapa ingoa* [or naming parents and ancestors—much as the Maoris do under similar circumstances]. He said, "Who are these *ariki*-like people who ascend Pata? Now, let us recite names, O you youngsters! By whom are you two?" They replied, "Our father is Ata-i-te-kura, and his brother is Airi. We came to fetch the Ivans to avenge the death of Ata who has been killed by Apopo." And then Airi lamented (his brother.) It was not very long before the Ivans were afloat.

328. They reached Rarotonga and the fighting commenced, Apopo's forces were much greater than the Ivans; and hence they fled, and many were killed. Parau-rikau and his younger brethren ascended (? landed at) Tokaroa, and on reaching the shore (? above inland) where they separated, the elder brother Parau-rikau and his juniors Pu-kuru and Atoto going up by Pu-ara-rua. [Here the MS. is most obscure, but apparently this party disguised themselves by putting certain plants on their heads and crept up behind where Apopo and his party were.] So they climbed up by way of that *koka*

with the rope in their hands and the plant-plumes on them. When they got up Parau-rikau drew near to Tapiri-atua, and there rested. Apopo's daughter (at this juncture) said to her father, "O Apopo! behind there!" Said Apopo, "Do not look, it is only a coconut [? waving in the wind]." "But Apopo! it means death!" Pu-kuru and Atoto by this time had unwound the rope [? slip noose] and threw it over Apopo's head while Parau-rikau with a blow of his *koke*, struck him on the shoulder, and then scooped out his eyes, while Apopo fell to the ground.

It was from the circumstance of Pu-kuru and Atoto's scooping out the eyes of Apopo, arose this saying, "Scoop out the eyeballs, offer them to Tangaroa, and Rongo-ma-'Tane; an evil sport is war."

329. A song about Ata [for which see the original].

330. After the death of Apopo the Ivans went to Marae-renga to dig *kauriki* [a species of tree with fine spreading branches]. They dug, and down the tree fell; then they cut it up in small pieces, and the earth [? round the tree] was taken away to Iva-nui. When that was done they cultivated the soil, and joined the *toka-kapitipiti* of the Ivans. They also planted the *kape-koka*, the *ti-kura* and the banana at Taku-vaine, besides the *kape* [giant taro], the *oronga*, and all kinds of taros. Also they planted the *kaka* to cool the soil of all the valleys and mountains.

331. After the Ivans had left for Iva, there came Te Ika-tau-i-rangi who landed at Mamanaa, and settled at One-marua, and here they beat the drums, and held *uras* [dances].

After that came three vessels, which were wandering about the ocean in a fleet. . . . When these arrived at Mamanaa, at sea the crews saw smoke spreading ashore; they landed, and came into conflict with the people; were beaten, and then went on their way.

[Here ends the Sage's account of the original inhabitants of Raratonga prior to the arrival of 'Tangiia, whose further adventures will be given in the next part. I learnt when in Raratonga that the arrival of Ata, Ano, Tōi and Taruea took place not so very long before 'Tangiia's migration, but I am not sure that my authorities for this were first-class historians. There is a spring not far from Arorangi on the west of the island and close to the *marae*, Kauariki, named Marau-nui-a-Ano, after the above Ano. Of some other original inhabitants we shall hear in the next part of this history.]

NO TONGA-ITI E ARI.

318. Ko Tonga-iti e te vaine—e Ari—te enua, e enua ka ngaro. Teia te tu o taua enua nei, e mea tere aere ua i runga i te kiri-a-tai. Kia rokoia mai e Tonga-iti e Ari, te tere aere ua i runga i te kiri-a-tai. Kua kake iora a Tonga-iti ki runga, kua takai; kua na raro ake te vaine—a Ari—kua akamaro i te papa; kua mou akera te enua. Tera nga akamou i te enua, ko Rae-maru e Maunga-roa, e Maunga-o-Tongaiti, e Rua-turuturu ma. Tera te aiteanga i a Rua-turuturu, ko te turuturu i te are o Ari, koia katoa ei Tupapa, e ā iā; ko nga turuturu ia i te are o Ari. No te pekapeka i miringao, i te tama, i a Tou-tika, i akaruke ei—koia a Te Maanga, a Tau-kata, a Tu-oro, a Toro-ume, a Oroenga, a Iku-rangi, a Kauaka ia, a Te Ate-a-tukura. Te vai atura te au maunga ravarai, kare i tatauia. Ko Iku-rangi, no Laiti ia maunga, e Te Atu-kura—te vai ra te tipuanga mai i a raua i Taiti. Teia te au ingoa o Rae-maru:—Ko Aringa, ko Kati-enua, ko Aringa, ko te akateanga, ko Kati-enua, ko te akatukiakiaanga i te au atua. Ko te akapakari i taua au maunga ra, na te āi iā i akapakari.

319. Kua mou te enua kua oti te vai i te koro, kua akamou nga kakao erua, ki Vai-manga tetai, ki Taku-vaine tetai. E kia oti iā, kua aere atura te tane ki Vai-manga, kua aere atura te vaine ki Taku-vaine. Kua aere maira a Tou-tika i miri i reira, i kake mai aia i te itinga i te rā. Tera ta Tou-tika angaanga i rave; kua ngaa raj te ava, ko nga tara makatea e rua, kua kake ki uta, kua tanu i te niro e te matie, e te koiti, te mati-roa e te tupa. Kua kake ki te maunga, ko nga kuri ki rungao i te ana, ki uta atu ko nga ana tatau, ko te vai-tapu ki raro. Kua tuku i nga ika ki raro i te vai. Kua kake atura ki a Te Kou, e ina! kua oti te vai i te koro kua akamouia nga kakao. Tera nga tiaki i te vai te noo ra. Kua ui atura aia ki a raua, na-ko atura, “Koai to korua ingoa?” Kua akakite maira raua ki aia, “Ko Nu, e Nana, o maua ingoa.” “E, naai korua i akanoo ki kona?” Kua aaki maira raua, “Na Tonga-iti e Ari.” “E kua aere ki ea?” “E kua topa te tane ki tera pae, ko tona iā pue ko tera pae. Ko to te vaine iā, kua aere aia ki reira.” Kua kiriti akera aia i te punga i te itinga o te ra, kua akamoe atura i te kakao okotai ki reira. Kua topiri atura i tei apatonga, e tei apatokerau. E oti akera te reira kua akoako atura i te tiaki-vai, kua karanga atura, “Teia taku tuatua ki a korua. E tae mai akonei, e kapiki ki a korua; auraka ua akera korua e iio mai; kia kapiki uarai e te tane, ‘E roi e! aere ake.’ Kia kapiki uarai te vaine, ‘E roi e! aere ake.’ Noo e kia kapiki ra au. Ei reira korua ka iio mai ei. Ko Tinai to korua ingoa.”

320. Kare akera i mamia teia maira a Tonga-iti e Ari; kua tae mai, kua kapiki atura a Tou-tika ki a Tonga-iti e Ari, na-ko atura.

“E Pa ma! Oro mai ra! Tena korua!” Kua tuatua maira a Tonga-iti e Ari, ki a Tou-tika, “Aue e! na maua oki koe e kapiki atu. No maua te enua.” Kua tuatua maira a Tou-tika, “Kare! Noku ei toku enua.” Kua tuatua maira a Tonga-iti ma te vaine ki a Tou-tika, “Kare! No maua tikai te enua. No kona rai maua taa ake nei, kua taa-poto na akera rai maua, kare i roa.” Kua na-ko maira a Tou-tika ki a raua e, “Otira nei rai au i runga i taku angaanga; kare au i aere ke e teia noa ai. Kare ake ra au e aere ke ana.” Kua tuatua maira te vaine ki aia, “E tiaki rai ta maua i vao ki raro i to maua vai.” Kua tuatua maira a Tou-tika, ki a raua, na-ko maira, “Ina! korua ka kapiki ana ki ta korua tiaki i vao ana.” Kua kapiki iora te tane, e mamae ua ake te vaa, e kua aere aia kua noo. Kua aere mai te vaine, kua kapiki rai e mamae ua ake tona vaa, e aere ake aia e noo. Kua tuatua maira a Tou-tika kia raua, na-ko maira, “Ina! na korua e!; e no korua te enua! Noku te enua e te vai, Ina! au kia kapiki au ki te tiaki i toku vai.” Kua karanga atura raua ki aia, “Ina! koe, ka kapiki i taau tiaki, kia kite maua.” Kua kapiki atura a Tou-tika ki raro i te vai ma te reo maata, na-ko atura, “E Tinai! ka aere mai koe ki runga nei!” Kua aere mai a Tinai, kua na-ko atura a Tou-tika ki a raua, “Ina! i karanga atu na au ki a korua e, noku te vai!”

321. Kua oro atura a Tou-tika kua kiriti i te kakao, kua tae atu te vai ki te itinga o te rā. Kua rere maira a Tonga-iti e Ari i te arai aere i te vai—i mua ratou, i muri te vai. Aere ua atura e raro i nga ana e, kua akakite a Tou-tika, “E! naku te vai-tapu e, naku!” Ki nga manu, “E naku!” E tae ua atu ki tatai i te miro e te matie ma nga tara makatea e rua, otira ua akera raua, te ooki ua ra ki uta; ka kake atu e tatipoki atura ki Taku-vaine.

322. Kua maro rauti—koia Nga-marō-rauti, e Nga-ana-koanga. Tei reira te oa, a Ngana-enua, ko Te Vaerua-tamaroa, e Vaerua-tamaine, e Te Rauao. E tae ki Parai, ko te paraianga ia. E kia nonoo raua ki reira, kua akara te vaine ki te moko, kua na-ko atura te tane, “E aa tera apinga?” Kua karanga maira te vaine, “E moko! E tomo koe ki reira.” Kua tomo atura a Tonga-iti ki roto i te moko; kua akara atura te vaine, kua akaviivii iora. No reira te manga tuatua a te vaine, i nako mai ei ra, “Kua viivii oi te vaine rangatira, a kua nengo ua ra, e taku tane.” E oti ake ra te reira, kua aere atura raua ravarai ki te pāi i Vai-kapu-angi; kua kite atura i te eke i te oroanga; kua ui atura te tane ki te vaine, “E aa tera apinga e oro ra?” Kua karanga mai ra te vaine, “E eke!” Kua na-ko atura te tane ki te vaine, “Ka tomo koe ki roto i reira.” Kua tomo atura te vaine ki roto i te eke, kua akaviivii iora te tane i te vaine, e kua kata iora; kua akamā iora te vaine kua emi iora ki raro.

323. Kua oro atura te tane ki Tauae; tei reira te oa—a Ngana-enua—no te mea, e okotai o raua tu; ka uru aia ki te moko, ka uru

a Ngana-enua ki te tuna. Ko nga tangata mua teia ki Rarotonga nei; ko Tonga-iti e te vaine. I muri mai i a raua ko Tou-tika. E toru a Tonga-iti ingoa i topa no te enua: Ko Nukutere tetai; ko Tumū-te-varovaro tetai; ko Rarotonga tetai.

NO ATA-I-TE-KURA MA APOPO.

324. I muri mai i te reira, ko Ata-i-te-kura; no Iva aia. Kua aru mai i muri i aia ko Apopo; no Te Atu-apai aia, i peke mai i te tokotoko a Vaka-tāu-ii e Rae-noo-upoko, i te ranga i te ua o te tama a Apakura—i a Tu-ranga-taua ki te Atu-apai: e tamaiti aia na Vaea-a-te-atu-nuku.

325. Kua noo a Ata-i-te-kura ma Apopo ki te enua, kua noo a Ata ki Orotu; i raro; kua noo a Apopo ki runga ki Are-rangi. Kua akakoro a Apopo, ka ta i a Ata kia mate. E kite akera a Tara-iti i tei reira, kua eke maira ki raro, i Orotu; tei reira a Ata, kua akakite maira ki aia, “Apopo koe e mate!” E oa oki a Tara-iti no Ata-i-te-kura. E kite akera a Ata i te tuatua a te oa—a Tara-iti-matarau—kua unga atura i nga tamariki—i a Rongo-te-akangi, e Tu-pare-kura, ki tai rama. I tae akera ki te āiāi, kua unga atura i nga tamariki ki runga i Omama; “Kia tae korua ki reira, e patiatia korua i e ā pu-maika, e rua a tetai, e rua a tetai, ka patia ai i nga rama a korua ki runga, ka tuku ei i ta tetai i uta ua i te tapaono ua. Kavea ta tetai ki taitai atu, kia tere mai ki raro, te ooro maira. Aua e tavavare.” Kua aere atura nga tamariki e, kare i roaroa atu, teia mai nga tamariki. Kua tuatua maira a Ata, “Aaere ki Taiti, ki taku tuaine ki a Pio-ranga-taua; ko te toa, ko Pata, ta korua e kake; e akara korua, e iti; akaoki ki a Te Oororoa ra ki Iva, ki a Airi. E aere korua e te moana e, te akara maira ki uta nei, e kapua ana te ata i Ikurangi, kua inga au.”

326. Kua aere atura nga tamariki, e tae atura ki te moana, kua akara maira ki uta, kua kapua te ata i Ikurangi, “O! kua inga a Ata!” Kua kai-moumou atura raua ki te enua, e tae atura, kua kake atura raua ki runga ki te Pata; kua tutu atura i a Taiti; kua aere maira te metua-vaine. Kua tapatapa ingoa iora ratou, na-ko-akera, “E metua no maua, ko Ata-ki-te-kura, e tuaine, ko Pio-ranga-taua; i aere mai maua ki tetai e ranga i te ua o Ata, kua mate i a Apopo.” E kite ake ra aia—te metua vaine—i tei reira tuatua, kua tuku atura i to Taiti ki te tai. Kua akarā iora raua, kare i tau i a raua; kua karanga atura ki te metua vaine, “Akaoki a Taiti ki uta; ka aere maua ki Iva.”

327. Kua aere atura raua ki Iva. E tae atura ki Iva, kua kake atura raua ravarai ki runga i a Pata. Kua tutu atura i a Iva; kua aere maira a Airi, kua tapatapa ingoa ki a raua, kua na-ko maira, “Koai eia nga tupu ariki i kake ai a Pata. Inana! tatou ka tapatapa ingoa ana: Eia nga tamariki; Naai korua?” Kua tuatua

maira raua, na-ko maira, "E metua no maua, ko Ata-i-te-kura. E teina ko Airi. I aere mai maua e tiki i a Iva ei ranga i te ua o Te Ata-i-te-kura, kua mate i a Apopo." Kua aue iora a Airi; kare i mania, kua topa a Iva ki te tai.

328. Kua tae mai ki Rarotonga nei, kua ta te tamaki. E nui ua ta Apopo raka i ta te Iva, i aati ua mai, te tarere ra; pou atu to te Iva i te mate. Kua kakea mai e Parau-rikau ma nga teina i te Tokaroa. Kia tae ki uta i te one e vee ei ratou, ko te tuakana, ko Parau-rikau, i tae mai aia; ko nga teina, ko Pu-kuru, ma Atoto, i kake i a Pu-ara-rua ki uta—koia nga pare-nikau e nga pu-nounou, e manava i te koka, e te akarara maira i te koka, ki muri i te muri-ope o Apopo. Kua kake maira raua na runga i taua koka ra, ma te kaa i to raua rima, ma nga pare kikapara ma nga kakau nounou i runga i a raua. Kua tae atu raua ki runga. Kua akavaitata maira a Parau-rikau ki a Tapiri-atua, kua akatau i reira. Kua kapiki maira te tamaine a Apopo, "E Apopo! e, tei tua!" Kua tuatua maira a Apopo e, "Auraka e akara, e nu tauai nei, e aa ia?" "E Apopo! ko te mate tena!" Kua akapuera akera a Pu-kuru ma Atoto i te kaa, ka titiri ki runga i te kaki o Apopo, kua mou te koke a Parau-rikau ki te paku-ivi, kua piri te kaa ki te kaki, kua nanao i te puku-a-mata kua topa a Apopo ki raro.

329. No te nanaoanga a Pu-kuru mo Atoto i nga puku-a-mata o Apopo, i tupu ai te manga tuatua ra, "Opukia io te puku-a-mata, apaiua na Tangaroa ki te rangi, na Rongo ma Tane, e eiva kino te tamaki e—"

E PEE NO ATA.

Tei Iva-nui tei Arerangi, e tei ipo,
 E eiva kino te tamaki e,
 Ia ariki au, e kai ma te oa e—
 Kai ake te oa i te enua, ko tue
 Ta ara ki Iva ake e
 Tei Iva-nui ra, tei Are-rangi e
 Tei Are-rangi mai ana.
 Kua rongo koe i te mūmū ma te rearea,
 Ko te tika oki a Tara-iti-matarau e—
 Ka tina a Ata akonei
 E eiva kino te tamaki e—
 Rai ariki i a au e—
 E kai mai te oa e—
 Kai ake te oa i te enua, ka tue e—
 Te ara ki Iva ake e,
 A tue te ara ki Iva oki, e rue.

330. E muri ake i te mateanga o Apopo, kna aere atūra te Iva ki Marae-renga, ki te ko i te kauariki: kua ko iora, e topa iora ki raro; kua tipupu iora e ungaunga rava akera, kua tari te one ki Iva-nui. E oti akera te reira kua tann i te enua, kua kapitipiti te toka kapitipiti a te Iva, e kua tanu i te kape-koka, e te ti-kura, e te uetu, i Taku-vaine, e te kape e te oronga, e te au taro ravarai. E kua tanu i te kaka eī akaanu i te au ō ravarai ma te au mauunga katoatoa.

331. E, tei te openga o te Iva i te aerenga ki Iva, kua aru mai i reira ko Te Ika-tau-rangi mai; kua uru mai i Mamanaa; kua kake ki uta, kua noo ki One-marua. Kua rutu te pau, kua tata te kaara, kua ura te ura. I muri mai i reira kua tau mai e toru pāi, e au pāi aere ua i te moana, e tavakavaka nunui aere ua i te moana. E tae maira ratou ki Mamanaa i te moana ua, ka akara maira ratou i te auāi e te maorooro i uta, kua kake maira ratou ki uta, kua akapini, kua ta iora, e mate akera, aere atura ratou.

PART IX.

THE SETTLEMENT OF TANGIIA-NUI AT RAROTONGA.

[The following part of this history of Tangiia, is mainly concerned with his exploits as a *marae* builder, and he seems to have covered the northern coast of the island with very many of them. The *marae*, it may be mentioned, of the Rarotongans differed essentially from those of the New Zealand Maoris and the Samoans, in both of which cases it means an open meeting place in the village, where public functions took place, but not otherwise connected with religious ceremonies, which, in New Zealand, were conducted at the *Tuāhu*, which is the equivalent of the Rarotongan and Tahitian *marae*. Mr. Savage has promised to describe the ritual at, and meaning of these *marae* and *koutu*, in the second part of these Rarotongan traditions which will be written by him. But in the meantime we refer our readers who are interested in the subject, to "Journal Polynesian Society," Vol. XX., p. 218, where the distinction between the *marae* and the *koutu* is described.]

332. Subsequent to the arrival and settlement of the foregoing people (see Part VIII. hereof), Tangiia arrived at Rarotonga. He landed on the east side of the island, and after entering the channel (in the reef) they took the cable named "Te Kaa-ki-avaiki" to fasten the vessel to the *kaoa* or coral reef, and hence the name of that place at the present day, Te Kaou. He then named the sandy point 'Te One-poto, and going inland constructed the *marae* named Te Miromiro, which

(act) was the *tapu* (or sanctification of the land), and it was dedicated to (the god) Tonga-iti, while Parau-a-Toi was the *purapura*, or guardian-priest. He also named the channel in (the reef) Ava-rau or Ava-tapu being "the way to Avaiki" (or Tahiti).

333. The anchor was then pulled up and the vessel hauled on shore. Here another *marae* was built and named Iti-akuraua which was dedicated to the god Maru-maomao. After securing the vessel they went inland and built the *marae* named Itianga-te-ra, of which Kainuku was appointed priest. On the completion of this they came down to the shore and built a house which was named Mata-enua, so called because of his "looking for the land," and Nukua-ki-roto was appointed guardian. This camp was at Tauna-a-rangi before they built houses.

334. They then, after this, went inland and built a *marae* to which the name of Pae-taa was given, because the sun was declining when he (Tangia) was there. Just below here he made a *rua-atu* and named it Kau-tapa-kau, Nukua-ki-roto being appointed guardian. He then came on further and constructed a *koutu*,¹ and named it Pu-kuru-yaa-nui after the "great dispute between himself and 'Tu-tapu," about the *pu-kuru* (breadfruit tribute) at Tahiti. [See par. 280.] This place was set aside as a depository for fish [*ika*? a sacrifice] under the charge of Nukua-ki-roto—it was the very place where the vessel "Taki-pu" (or "Taki-tumu") was left.

335. Tangia came further along [to the west] and built another *marae* which was named Te Ngae, to commemorate the "separation of himself and Tu-tapu from being of one family"; and Avaiki was made guardian. Inland of this they built Moemoe-a-tio, at Otu; then they constructed the *marae* for the *evas* [mourning, etc.], called Te Eva—which name was brought from Avaiki. Then to seaward of the latter they built another *marae* and called it Tai-aruru, because of the sound of the sea there, and Tu-keu was appointed guardian. Further onward they built the *koutu* named Anga-takuraa, which was the *ara onga atua* (the way, or road, of the gods), and Anga was made guardian, one of whose names was Te Akaau. Proceeding onward, another *koutu* named Aū-raugi was built and placed under Urua's care. Then was made the *koutu-ariki* named Tau-hakeva, a depository of *ika* [fish, but may be it means a human sacrifice. Reference to "Journal Polynesian Society," Vol. XII, p. 218, will show a sketch of this stone and part of the surrounding *koutu*]. After that was built Takutea, dedicated to the god Ka'u-kura, the care of which was also delegated to Urua.

1. Mr. Savage tells me that a *koutu* is a place of meeting for all chiefs and priests, where all questions relating to the policy of the governing parties were discussed; and it might contain more than one *marae* within its bounds. See also "Rarotonga Records," page 65.

336. Next was set up Muri-vai, Tai-vananga being guardian. Then inland was built the two *koutu* Arai-te-tonga, which was the *tāua* [Tahitian *tahua*, a place of meetings, consultation, etc. See "Journal Polynesian Society," Vol. XII., p. 218, for plan], whilst Tan-makeva was the ? altar (*āū*). Here a house was built and named Te Are-i-runga-i-Atea, as a dwelling place or place of refuge, and another house named Pure-ora; then an *au* [? hibiscus tree] was planted, and hence the words of the song:—

Then was planted the *au*,
From the other land
And named Au-tupu, etc.

After this they went inland and made another *marae* and called it Paepae-tua-iva; dedicated to the god T'onga-iti, while Tai-vananga was made the guardian.

337. Again they went seaward and built a *marae* named Marae-koroa, signifying the "generosity of the gods in giving him the property he brought from Avaiki."* Tu-iti was appointed priest. They went on and built a *marae* named Raro-pua of which Apai' was guardian. Next they built a *marae* at Ava-rua, and two others—Tau-ukea and Are-mūmū-o-nga-atua—making three in this one place. [Ava-rua is the present township and landing place for steamers on the north side of Rarotonga. See sketch.]

338. They now went inland and built a house named Au-ruia, and set up a standing altar (*āū-tu*) and named it Mata-kura. Thence they went below and built Pi-te-kura, a woman's *marae*, and a house named Pou-tini. This is the sort of house it was: it had three posts on each side and three down the middle. Thence they went on and built the Vai-pae *koutu* of which Ati was made guardian. Then Te Ravaki was built and Toi was made guardian. After that the *marae* Kau-ariki-rangi was built and Tai-vananga made guardian. After that Vai-raro with Pu-uri as guardian; Pu-toa with Au-topa as guardian; then Pa-kana, of which Tai-vananga was guardian; then Marae-ra, Kava-kura guardian; then Kura-akaangi with Te Tua-kake-ariki as guardian.

339. After this the following *maraes* were built:—

Tai-aruru, Nuku as guardian
Otinga-enua, Ai as guardian
Angiangi

* See Part VII., paragraph 298.

Before a guardian could be appointed, Naea² arrived at Rarotonga in the canoe 'Atia-roa'—a fresh immigration. They were seven in number. Then the following were built:—

Are-tau ..	Te Ra-tu-nuku guardian
Nuku-maroro	Ika guardian
Te Angai-enua	Tui guardian
Puepae-tuaiva	Taoro guardian
Te Pou-toru	Te 'Teka guardian
Ata	} Which are Otu
Moemoe-a-tu	

340. At this time, Tane-korea was found inland at Roka, he and his two daughters named Vai-te-nui and Ata-te-poroa. Tane-korea was their father, and Eva-tea their mother. Tangiia asked Tane, "Are those girls your daughters?" Tane replied, "They are both my daughters." Then Tangiia said to him, "I will take them as wives for myself"; and then he brought all the family away to Tau-vae, and dwelt there.

[Tane-korea and his family were some of the original inhabitants of Rarotonga, descendants of Ata-i-te-kura mentioned in paragraph 324, and consequently descendants of the first human inhabitants of Rarotonga who arrived there under Apopo in about the end of the ninth century, according to the genealogical tables. Tane belonged to the tribe Tini-o-Te-katau-i-rangi. Apparently his descendants took the name of Taurua.

In another narrative I have, the meeting of Tangiia with some of the original inhabitants is thus described. After he had reached Arorangi on the west side of the island during the process of erecting *marae*, he there met Tane-kovea. The story says (G.M.I., p. 145), "He (Tangiia) ended his work, and here he heard on the mountain of Rae-maru, the noise of *tutunga*, or beating of *tapa* cloth. So he went on to the mountain to ascertain the source of the noise, and there saw some people. He asked, 'Who art thou?' 'It is I, Tane-kovea!' 'By what expedition didst thou arrive here?' 'I came here in the *tere* of Toi-katau-rangi.' 'And where is he?' 'He has been killed by Karika!' Tangiia then asked, 'Who are these young women?' 'They are my daughters!' So Tangiia took both those girls for wives.

It would be interesting to know whether the above named Toi, is identical with Toi-te-huatahi, the celebrated ancestor of the Maoris of New Zealand, and the first Eastern Polynesian to settle in New Zealand.

2. This Naea, cannot possibly be the same man as that mentioned in par. 528, Part V., as the latter lived many generations before the time we are dealing with.

Another question is, as to whether this Toi-katau-rangi gave his name to the old *ara-metua*, or main road which encircles Rarotonga, a considerable portion of which is paved with stone. As Tangiia flourished twenty-six generations ago, and Toi-te-huatahi thirty-one, it is just possible the two chiefs may have been contemporaries; and we know from Maori history that Toi visited Rarotonga, though he was not killed there, as the above narrative states.]

KARIKA ARRIVES AT RAROTONGA.

341. Some time after Tangiia's arrival [I have heard that it really was some years after that his old enemy came, during which he was engaged in forming the above mentioned *marae*, etc.] there arrived at Rarotonga [his quondam opponent] the Samoan chief Karika, who made his landing at the reef-opening named E. It was on account of his landing [in mistake] at that place that it got the name of E [which means ? mistake]. On landing, he settled there and built a fort of coral in which they lived, and named it Are-āu [which name includes] up to Pa-niko.

342. Now, the food used on board Karika's canoe, was man, which we shall see from this part of a song [see the original, but these are apparently the lines referred to:—

The human-oven of Rua-koroa and Rua-ta
Wherein was cooked the eye-balls,
The dried up eye-balls,
In Karika's oven, *rei-iri e!*]

343. After these proceedings, Karika arose and proceeded to look for Tangiia and his daughter [the latter's wife]. He followed the coast to Avarua, where he heard the sound of trumpet and drum, so he turned inland to Tau-vae, where he discovered his daughter. He remained there for some time in conversation and then returned seaward, and the place which he named Enua-kura, he settled down at. On his return from inland, Tangiia had presented him with a trumpet and a drum—it was the *pu-wa* [? a trumpet used at the *wā* dance] that he was given.

[Before relating the further doings of the great Rarotongan chief Tangiia, a few remarks about his relations with Karika may be made here. Karika was a great navigator in his time. He appears to have been born at Manu'a Island, the most easterly of the Samoan Group, where his name is well known under the form 'Ali'a (the Samoans do not pronounce the "k" in the same connection as other Polynesians, but have misused it in modern times to replace the "t" in their beautiful dialect, thereby giving the dialect a much harsher sound). 'Ali'a will be seen to be the same as Karika if the inverted commas

are replaced by "k," the "l" being of course = "r." His *marae* is still known at Manu'a Island, and is named Rarotonga, though it is some 650 years since he used it. Dr. W. Wyatt Gill told me that there was a record of eight different voyages that Karika made between Samoa and Rarotonga and adjacent islands, and as the distance which separates these places is about 850 nautical miles, he must have sailed some 13,400 miles, even by taking merely the air line between the two places.

I am under the impression that some degree of enmity existed between Tangiia and Karika even from Samoa; or otherwise why should they have commenced fighting when they met at sea near Maketu Island, Paumotu Group, as related in paragraph 313? This is also borne out by a traditional fact told me by Mr. Savage, which is to the effect, that when Tangiia asked from Karika the direction to Rarotonga, the latter wilfully misled him, and hence Tangiia's voyage south to the cold water seas, before he found Rarotonga. Some of the traditions, I understand, declare that in the interview between these two chiefs (see paragraph 313) Tangiia *did not* offer to deliver up the supremacy to Karika, as related therein. From the local point of view no doubt this is an important matter, though of little interest to the world generally. It bears on the question of the rivalry of the two great factions of the island. In Mr. Savage's promised contributions we shall no doubt hear more of this question, but it was thought well to mention the matter here, though in these papers we can only translate what Te Ariki-tara-are (the author of them) has left on record.]

NO TANGIIA, KO TE ROAANGA IA.

332. I muri ake i tei reira aronga tangata e tei reira au tuatua, kua tae mai a Tangiia ki Rarotonga nei. Kua kake maira aia i te itinga o te rā; e kua uru maira ki raro i te ava, kua rave akera i te tutau, i a Te Kaa-ki-Avaiki, ei tamou i te vaka, e kua ri atura ki te Kaa, i mou ei te ingoa i taua kava ra, ko Te Kaa. Kua topa i te ingoa i te koutu-one ki tai, ko Te One-poto; kua anga ki uta kua aūia te marae ko Te Miromiro, ko te tapu ia i te enua. No Tonga-iti ia aū; ko Parau-a-Toi te purapura. Kua topa i te ingoa i te ava ko Ava-rau, ko Te Ava-tapu, ko te ara ki Avaiki.

333. Kua tatara i te tutau i te vaka, kua akauru atura ki uta, kua apai ki runga i te vairanga. Kua aū iora i te marae ki reira, kua topa i te ingoa ko Iti-aka raua—no Maru-maomao ia marae. Kua vao i te vaka ki reira kua kake atu ki uta, kua aū i te marae, i a Itianga-te-rā; ko Kainuku te purapura. Kua oti ia kua eke mai ki tai, kua akatu i te are. Kua topa i te ingoa ko Mata-enua, ko te

mata ona i te akaraanga ki te enua; kua akatomo i a Te Nukua-ki-roto ei tiaki, ko Tauna-a-rangi, ko to ratou puakato-ua-anga ia ki reira, kare e are.

334. Kua kake ki uta kua aū i te marae, kua topa i te ingoa i te marae ko Pae-taa; no te mea kua taa te rā i aia ki reira. Kua anga i te rua-atu ki raro mai rai i reira, kua topa i te ingoa ko Kau-tapa-kau; ko Te Nukua-ki-roto te tiaki. Kua aere mai ki mua mai, kua aū i te koutu, kua topa i te ingoa ko Pu-kuru-vaa-nui, ko te vaavaa-nuianga a rana ma Tu-tapu ki te pu-ruku (? pu-kuru) i Taiti; kua akataka i tei reira ei vairanga ika: ko Te Nukua-ki-roto te tiaki—ko te ngai rai i tuku ei te vaka, a “Takipu.”

335. Kua akaruke i tei reira, kua aere ki mua, kua akatu i te marae, kua topa i te ingoa ko Te Ngae—koia te maveteanga i a raua ko Tu-tapu i te kopu okotai: ko Avaiki te tiaki. Kua tapae ki uta, kua aū i a Moemoe-a-tio—koia tei tapaia e, ko Otu; kua akatu i te marae o te eva, ko Te Eva rai te ingoa. No Avaiki anake rai nga marae. Kua eke ki tai kua akatu i te marae kua topa i te ingoa ko Tai-aruru—no te akarongoanga i te aruru o te tai. Ko Tu-keu te tiaki. Kua aere ki mua, kua aū i te koutu, kua topa i te ingo ko Anga-takuraa—koia te ara o nga atua; ko Anga te tiaki, ko Te Akaau tetai ona ingoa. Kua neke ki mua, kua aū i te koutu, kua topa i te ingoa ko Aū-rangi; ko Urua te tiaki. Kua aū i te koutu ariki, kua topa i te ingoa ko Tau-makeva, e vairanga ika. Kua aū i a Takutea, no Kau-kura ia; ko Urua rai te tiaki.

336. Kua aū i a Miri-vai, ko Tai-vananga te tiaki. Kua kake ki uta, kua aū nga koutu e rua, ka topa i nga ingoa, ko Arai-te-tonga tetai—koia te tāua, ko Tau-makeva, ko te aū ia. Kua akatu i te are, kua topa i te ingoa ko Te Are-i-runga-i-Atea; e are ei akapuanga ia. Kua akatu i te are, kua topa i te ingoa ko Pure-ora; kua tanu i te au. No reira te pee:—

Tanumia io te au e—

Ko mei te enua,

Ko Au-tupu e.

E oti akera kua kake ki uta, kua aū i te marae, kua topa i te ingoa ko Paepae-tua-iva, no Tonga-iti; ko Tai-vananga te tiaki.

337. Kua eke ki tai, kua aū i te marae, kua topa i te ingoa ko Marae-koroa—koia te koroanga a nga atua i aia ki Avaiki. Kua tuku ki a Tu-iti; koia te purapura. Kua aere atu ki mua kua aū i tei reira marae, kua topa i te ingoa ko Raro-pua; ko Apai te tiaki. Kua aere atura ki mua kua aū i te marae, kua topa i te ingoa ko Ava-rua. Kua aū i a Tau-ukea, ko tetai marae rai i reira, ko Are-mūmū-o-nga-atua ka toru marae ki te ngai okotai.

338. Kua kake ki uta, kua akatu i te are, i a Au-ruia; kua aũ i te aũtu, kua topa i te ingoa ko Mata-kura. Kua aere atura ki raro, kua aũ i te marae kua topa i te ingoa ko Pi-te-kura, e marae vaine Kua akatu i te are, kua topa i te ingoa ko Pou-tini. Teia te tu o taua are ra: E toru pou i tai tara, e toru pou i rotapu, e toru pou i tai tara. Kua aere atura, kua aũ i te koutu ia Vaipae, ko Ati te tiaki. Kua au i te marae, kua topa i te ingoa ko Te Ravaki, ko Toi te tiaki. Kua aere atura, kua aũ i te marae, kua topa i te ingoa ko Kau-ariki-rangi, ko Tai-vananga te tiaki. Kua aũ i a Vai-raro, ko Pu-uri te tiaki. Kua aũ i a Pu-toa, ko Au-topa te tiaki. Kua aũ i a Pa-kana, ko Tai-vananga te tiaki. Kua aũ i a Marae-ra, ko Kava-kura te tiaki. Kua aũ i a Kura-akaangi, ko Te Tua-kake-ariki te tiaki.

339. Kua aũ i a Tai-aruru, ko Nuku te tiaki; kua aũ i a Otinga-enua, ko Ai te tiaki; kua aũ i a Angiangi. Kare ua i taka te tiaki, ko Naea, ko "Atia-roa" te vaka; e tere ou mai ia. Tokoitu ratou. Kua aũ i a Aretau, ko Te Ra-tu-nuku te tiaki. Kua aũ i a Nukumaroro, ko Ika te tiaki; kua au i a Te Angai-enua, ko Tui te tiaki; kua au i a Paepae-tuaiva, ko Ta-oro te tiaki; kua au i a Te Pou-toru, ko Te Tika te tiaki; kua au i a Ata e Moemoe-a-tio—koia rai Otu.

340. Kua kitea atura a Tane-korea ki roto i a Roka; koia, e nga tamaine tokorua, ko Vai-te-mii e Ati-te-poroa. Ko Tane-korea te metua tane ko Te Eva-tea te metua vaine. Kua ui atura a Tangiia ki a Tane-korea, "Eaa eia tamaine nei naau?" Kua akakite maira aia ki aia, "E puke tamaine naku." Kua karanga atura a Tangiia ki aia, "Ka rave au, ei vaine naku." Kua kaako (? kaake) maira aia i a ratou ravarai, kua aere mai, e tae mai ki Tau-vae, kua noo.

NO KARIKA.

341. E miri mai i a Tangiia, kua aere maira a Karika, kua uru mai ki te enua i te ava, i a E; kua kake maira ki uta. No taua e-ua-anga nona ra ki reira i topa ai aia i taua ava ra ki a E. Kua noo iora ki reira, kua au iora i te punga ei koro, kua noo iora ki roto, kua topa i te ingoa ko Are-au e tae ua atu ki Pa-niko.

342. Teia te moemoe e te kai i to Karika vaka, e tangata. Tera to tatou kite, ko te potonga pee:—

Ko te ai mai takuara i te ii,
Na roto e te aaroa tiu e, tiu e rua nei,
E matangi tonga mai nei e,
Ko tai turina i runga pu
Iripoki ra tanga eaea ra,
Ma to ara e, ma to ara mai ana,
Ko Rangi-nui tapatapaia,
Ko te Ra-iti a Rua-kina e te umu—

Te umu tangata a Rua-koroa, ma Rua-ta,
Te tau io te puku-a-mata,
Kia pakapaka te puku-a-mata,
I te umu na Karika, a rei iri e—
Kia kai ake toku ariki a Karika
Toa ra te akaroa—e—

343. E oti akera tei reira, kua tu akera a Karika ki runga, kua aere atura ki te kimi i a Tangiia ma te tamaine. Kua aere atura na tatai e tae atura ki Avarua. Kua akarongo atura i te pu ma te pau; kua kake atura ki uta i 'Tau-vae; tei reira te tamaine. Kua noo atura ki reira, kua tuatua iora. E oti akera, kua oki atura a Karika ki tai; kua topa iora i te ingoa o taua kainga ra, ko Enua-kura. Kua noo iora ki reira. I to Karika okianga, kua oatu a Tangiia i te pu e te pau na Karika; ko te pu-ura tana i oronga ia.

(To be continued.)

OBITUARY.

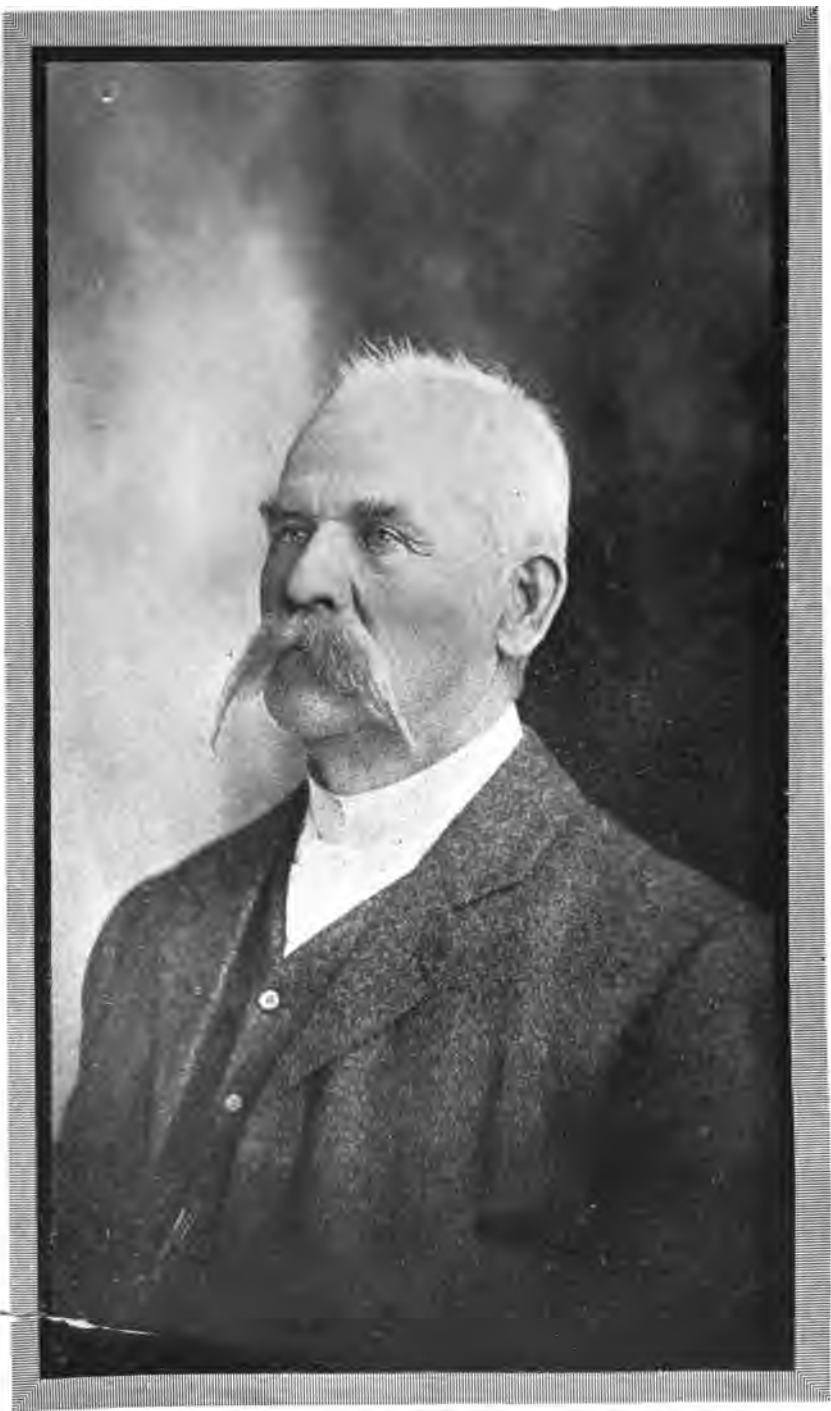
LIEUT.-COL. W. E. GUDGEON, C.M.G.

WE deeply regret to announce the death of Lieut.-Col. W. E. Gudgeon, C.M.G., one of our original members, and who occupied the chair at the meeting in the Museum, Wellington, on the 8th January, 1892, when this Society was formed. Lieut.-Col. Gudgeon came to New Zealand with his parents in the ship "Berkshire," arriving at New Plymouth, 10th January, 1850, and received his education at Mr. Beardsworth's School, New Plymouth, and was a school-fellow of our President, and of our Hon. Auditor, Mr. W. D. Webster. He was a member of the first Volunteer Company formed in New Plymouth early in 1859. On the outbreak of the Maori War in March 1860, he removed with his father's family to Whanganui, and there was for some time connected with the loyal Native Contingent, and received a commission in the N.Z. Militia for gallantry displayed in disarming some rebel Maoris. Lieut.-Col. Gudgeon was at the relief of Pipiriki, when that place was besieged by the rebel Maoris. He afterwards was Resident Magistrate at Gisborne and then served at Opotiki on the East Coast, against Te Kooti's rebel forces, and removed from there with his Company in 1866 to Patea, Taranaki District, when the survey of that district was commenced by our present President, where he and his men often formed the covering parties to the Surveyors. When the Constabulary Force was formed, Capt. Gudgeon received a Commission in it, and served at Lake Taupo and other parts. He took part in the arrest of Te Whiti at Parihaka, Taranaki, in 1881, and was in charge of the Constabulary Station at Manuaia, Taranaki, in 1881-85.

Lieut.-Col. Gudgeon was subsequently, for a time, Under-Secretary for Defence, and later Commissioner of Police for the Dominion. About 1897 he became a Judge of the Native Land Court, where his great knowledge of the Maoris and their customs enabled him to render excellent service.

In 1899 he was appointed British President at Rarotonga, and remained there some years; for his services he was made a C.M.G. in 1900. He retired in 1909 and settled at Auckland, where, during the late war, he rendered excellent service to the Government as Censor.

It is difficult to write of Lieut.-Col. Gudgeon's relations with our Society, but the pages of our "Journal" record them fully. He was an excellent Maori scholar and understood the race well. His contributions to our "Journal" would make a good sized volume; and



LIEUT.-COL. W. E. GUDGEON, C.M.G.

besides that he wrote valuable papers in the "Monthly Review" of Wellington, under the signature of Te Morehu. Lieut.-Col. Gudgeon also supplied (and wrote) most of the matter contained in "The History and Traditions of the Maoris," published in 1885 under his father's name, T. W. Gudgeon.

Our departed member was a man of many parts, whose loss this Society must deeply regret. He was of a kindly nature with a strong sense of duty, and—we may add—of humour, and had the power of securing the confidence of the native races he was brought in contact with. He died at Devonport, Auckland, on the 5th January, 1920, at the age of 78. His health had been failing for some time, subsequent to an operation.

LORD PLUNKET.

WE regret to inform members of the Society, that the second Patron of our Society, Lord Plunket, died on the 24th January, 1920. The following is copied from a local newspaper:—

"Lord William Lee Plunket, G.C.M.G., K.C.M.G., K.C.V.O., K.B.E., D.L., whose death was recorded yesterday, was one of the most popular Governors of New Zealand. He was born on December 19th, 1864, and was the son of the fourth Baron Plunket (Archbishop of Dublin and Primate of Ireland), and Anne Lee, eldest daughter of Sir Benjamin Lee Guinness, Bt., and sister of Lords Ardilaun and Iveagh. He was educated at Harrow and at Trinity College, Dublin, where he took the B.A., degree. He was Honorary Attache to the Embassy at Rome from 1889 to 1892, and at Constantinople in 1892. After holding the position of Private Secretary to the Lord-Lieutenant of Ireland for four years he was appointed in 1904 Governor of New Zealand, succeeding Lord Ranfurly. Having his term extended, he remained in office till June 22nd, 1910, when he was succeeded by Lord Islington. In 1894 Lord Plunket married Victoria Alexandrina, youngest daughter of the first Marquess of Dufferin and Ava, and he is survived by Lady Plunket and a family of three sons and five daughters. The heir to the title is the Hon. Terence Conyngham Plunket."

THE POLYNESIANS IN SAN CRISTOVAL, SOLOMON ISLANDS.

OUR Corresponding Member, the Rev. C. E. Fox, contributes to the January to June, 1919, number of the "Journal of the Royal Anthropological Institute," a most interesting paper on "Social Organisation in San Cristoval, Solomon Islands." We call particular attention to this paper, because it seems to us, and is indicated also by the author, that in some of the inhabitants of the San Cristoval Island, we find some of the belated remnants of the early Polynesian migrations into the Pacific.

Mr. Fox says, page 114, "No attempt has been made to fix any dates for the coming of the Atawa, or Abarihu. The Polynesian Society of New Zealand has attempted to assign dates for the immigration of the Polynesians, but may they not be really following the traditions of the Abarihu (the chiefs), and tracing perhaps correctly, their coming and voyaging hither and thither, while neglecting the Atawa (the common people) section of the Polynesian race? It may be possible to discover the comparatively recent date of the coming to Polynesia, viâ Melanesia, of the Abarihu, without forming any conclusion as to the very much more ancient arrival of the Atawa."

In regard to the above paragraph, we may say first of all that this Society has hitherto dealt with the *traditions* of the Polynesians and the reasonable deductions to be drawn from them. And those traditions clearly point to three migrations into the Pacific; the third and last we may leave out of reckoning for the people that formed it did not reach their present homes by way of the Solomons and New Hebrides. On the other hand we have accounts of the first migration (very meagre, it is true) which consisted of the Samoans, Tongans and a few others; and of the second, or Tonga-fiti migration composed of some of the present inhabitants of Samoa, but mostly Rarotongans, Tahitians, Eastern Polynesians, and Maoris of New Zealand. This last migration was in occupation of the Lau Group of Fiji as early as the fifth century of our era; but at what date the first migration occupied Samoa, Tonga, etc., it is at present impossible to say.

Now here we have the record of two migrations, as has apparently Mr. Fox. But whether either is represented by his Atawa and Abarihu we are not yet in a position to say. It is to be hoped that Mr. Fox may be able to throw some further light on this question, for

he is in a peculiarly advantageous position to do so. Not only does he know the languages and customs of his own island, but he has that earnest interest in these questions, without which it is useless to attempt their solution.

Apparently his "common people," were the first migration along the coasts of the Solomons; but a further, and brief, definition of the term he uses is necessary. Is it meant that the "common people" had no system of chieftainship, or leaders among them? Surely not. Were it so, we might at once dismiss the idea that they were Polynesians, for the system of ruling chiefs is of the very essence of the Polynesian people. Our first migration (Samoaans, etc.) can by no means be called "common people" for they are probably the most aristocratic of the whole race. There are, however, signs among them of a totemistic system so characteristic of San Cristoval, not found elsewhere in Polynesia; but it is not thoroughly developed—in fact just as if it had been acquired by a more or less lengthy contact with a totemistic people, though really foreign to their traditional customs.

From the absence of any mention of Mr. Wm. Churchill's name in Mr. Fox's paper, we assume that he is not acquainted with the former's "Polynesian Wanderings," (The Carnegie Institute of Washington, 1911.) In this work Mr. Churchill has dealt at length with the Polynesian and Melanesian contact in the Western Pacific, largely from the linguistic side, and we strongly recommend the work to Mr. Fox's attention in any further studies on this subject we trust he may see fit to undertake. We should like to enter a *caveat* however against Mr. Churchill's views in one respect, i.e., that the Tonga-fiti migration did not reach their present home via the Solomon and New Hebrides Groups, which he deduces from the absence of Tonga-fiti words to be found in those parts of Melanesia where dialects of Polynesian are spoken. There are reasons, we think, accounting for this absence; while the traditions are clear that they did come that route from Indonesia.

We notice quite a number of Polynesian roots in the many San Christoval words quoted by Mr. Fox, many more than he himself has pointed out.

THE GODS OF MAORI WORSHIP.

SONS OF LIGHT.

BY HARE HONGI.

[On the front page of each number of the "Journal" is printed the following sentence, "Authors are alone responsible for their respective statements." In accordance with which Mr. Hare Hongi is responsible for the views set forth in the following interesting paper. On one point we should like to state, that while the god Tangaroa may have become to Mr. Hongi's tribe "the lord of the Milky Way," we cannot agree that he is "erroneously described as being lord of the Ocean," for that seems to have been his special function in Maori lore as witness the many references to him in ancient *karakias* dealing with the ocean.

To go beyond New Zealand (and to clearly understand the particular Maori gods we must do so) we find Tangaroa in several branches of the race, as in Samoa, Tahiti, etc., the god-creator of all things. Perhaps it is a very natural feeling in a race of such wonderful navigators, to look upon their original god of Ocean, as a creator of mankind. Judge Fornander in his great work "The Polynesian Race," Vol. I., p. 83, etc., states that he found indications, both in Hawaiian and Marquesan traditions, that Tangaroa was at one time looked on as the god of the Pō, or under-world, and his attitude towards Tāne and some of the other gods was one of opposition.

It is suggested we may see a faint indication of this antagonism of Tangaroa to the other gods in "White's Ancient History of the Maori," Vol. I., p. 22 ff, though, in the instance quoted below, this antagonism was displayed towards Rangi, the sky-father. Mr. White says, "Takaroa (Tangaroa) took Papa-tu-a-nuku (the Earth) to wife and then went on a journey far out to the distant Kahui-pu-akiaki to obtain some property of Whakitaui. On his return from that journey his wife had become the wife of Rangi (the sky-father). Takaroa went for his barbed-spear; and Rangi for his barbed-spear, and thrust it at Takaroa, but did not pierce him. Takaroa thrust his spear at his nephew Rangi and pierced him through both thighs. Having wounded him, he allowed Rangi to keep Papa-tu-a-nuku (the earth-mother) as his wife."

In Rarotonga, whilst Tangaroa appears to have been one of the principal god, he does not, we think, hold the supreme position he does in other groups. Rongo-ma-Tāne (that mysterious double form of god which finds its analogue in Indra of the Hindus, and is illustrated in a two-headed stone god in the New Plymouth Museum) seems rather to have held the highest position with these people. In one of the papers shortly to be published in continuation of the "History and Traditions of Rarotonga," we shall find Tangaroa acting as *kava* maker to the other gods, a somewhat undignified position for so great a god.

—EDITOR.]

THE Maori had gods (a-tua, the beyond) so many, and lords so many, that possibly—with the probable exception of, the whence of the Maori—there is no subject connected with the race which is so little understood. I propose in this essay to shed a little fresh light upon it, and so aid the sweeping away of misconceptions as to the casualness and futility of it all as at present occurs in the minds of our enquirers and students—more particularly perhaps in those of an anthropological turn. I do not intend to enter into a dissertation on it, what I have in mind is to point the way to such. And I want it to be clearly understood that what is here set down accords very largely indeed with ancient Maori teaching. Need I add that it will be found to agree with the best remains of Maori now to be found in print and manuscript. So far by way of introduction.

RANGI-ATEA.

Since we can readily get back to a defined period, that of the god-like Tawhaki (72 generations, or some 2,000 years), and since we find that at that comparatively remote period the pantheon of Maori primary gods was one which was already hoary with antiquity; it is proper for us to enquire into the question as to the foundation of the idea of the Maori system—I repeat system—of gods.

It would appear then that at some very remote period the Maori became aware of the grand fact that—without Light there cannot be Life, as we understand it. Apparently it was at such a period that the Maori began gradually to evolve his system of gods, beneficent and malevolent. (In proceeding I should explain that I will use European terms *as alternatives only* for those of genuine Maori. Thus: Rangi-atea means and conveys the sense of Space, Light, Sky, Heaven. In using any one of these then, say Light; I intend it to refer to Rangi-atea and not to any incidental or arbitrary meaning which may be applied to the term—Light.)

It seems then to be quite clear that the Maori reached a stage of reasoning which satisfied him that Rangi-atea (in union with Papa, i.e., solid-matter, fem.) is accountable for all visible phenomena. He therefore placed Rangi-atea (in short, Rangi) first in his pantheon, thus:

Rangi-atea (the Atea and Wakea of the Central and Northern Pacific); Clear-Space; Light; Sky; Heaven; Light-of-heaven; Heavenly-Light; Light-of-Life; Heavenly-Father; Sky-Father. It is by these attributes that Rangi came to be regarded as the Father of the Sons-of-Light (and so, of man himself), thus:

Rehua; regarded as being the brightest of the sons of the Sky-Father. Rehua is symbolised in the star Sirius, whose train of attendants (which form the constellation of Canis Major) is referred

to as: "Te putahi nui o Rehua"; and "Te Wai-whakaata o Rehua"; this latter indicating the part enclosed by the triangle of stars which end the train: 'The reflecting-mirror of Rehua. Speaking in a purely astronomical sense the Maori says: "I puta a-uira mai a Rehua; i ma te Rua-Patiki taana putanga iho; no te roanga o te rerenga ka whakatangata haere i a ia. Na, koia tena e tau iho na; me te putahi, me toona wai-whakaata ano." Or: Sirius made his advent after the manner of lightning (electricity); he made his appearance *down through* the Coal-sack (Dark hole near Southern Cross). After flying for a considerable time and distance he gradually assumed his present definite form. So that is him now settled above there, with his train of attendants and his reflecting-mirror.

Tanga-roa. Lord of the Milky Way, which is known as: Te Ika-matua a Tangaroa; or, The parent-fish of Tangaroa. Tangaroa is regarded as being Lord of the deeps of space; and by his "parent-fish" (the Milky Way) we are to understand that it is this parent-fish which gives birth to many bright orbs or solar systems which are visible in space. Tangaroa is erroneously described as being Lord of the Ocean. It is his mythical son, Tini-rau, who is lord of the ocean. As such, Tini-rau becomes the husband of Hina-uri (goddess of the waned-Moon), who is sister of the solar here, Maui, and mother of Koro, the "Oro" of the Central Pacific.

Tāne-nui-a-Rangi (or Tāne); Tāne Great (son) of Rangi. To us on this sublunary sphere, Tāne is a most important member of these Sons of Light; for the symbol of Tāne is the Sun, our Sun. Tāne is essentially our Lord of the Year. The myth of his annual journey, and of the appearances and disappearances of Hine-titama, the twin-goddess of Dawn and Dusk, in connection with that annual journey, constitutes one of the finest Maori epics. As lord of the year Tāne becomes lord of the forests and of their abundance. No trespass can be made in the forest without propitiatory offerings and thanks to Tāne.

Rongo; Lord of Peace and Plenty; Lord of the Harvest. Rongo is symbolised in the leading Stars of Spring and harvest-time: Rongo-i-piere and Rongo-i-hahana; and so on. It is to Rongo that the first-fruits of the year are offered: "Te pito ki a Rongo."

Tu-mata-uenga (or Tu); the god of War. Still a Son of Light, for: "Ka ngau a Tawera ki te Marama; he tohu no Tu"; or, Tawera (the planet Venus) bites into the Moon; it is a signal from Tu. That is to say, the sign of an approaching battle.

Whiro. Lord of Darkness and of Death: Whiro-te-tupua; Whiro-te-tawhito; Kaia-Whiro; for he robs us of our loved ones. Life is Light; Darkness is Death. So it is that the Maori farewells his dead ones: Haere! haere ki te Po! or, Depart! depart to the

Darkness. And, by those who understand death, this is perfectly true. Those who have narrowly escaped drowning, or who by other accident have been rendered unconscious, are alive to-day to tell us that—all was darkness. Whiro, as lord of darkness, is described as being the supreme antagonist of Tāne, our lord of light. (Miru is merely the doorkeeper of the abode of darkness.)

There we have the pantheon of the primal gods of the ancient Maori world as known to us. With the one exception, Whiro, all are Sons of Light, therefore of Life. This teaching conveys that everything in nature, including man himself, is indebted for its appearance to Light (and solid-matter). In this we have the sum and substance of Maori worship; for he says, “*Aku tupuna, ko Rangi-nui e tu nei; ko Papa-tu-aa-nuku e takoto nei*”; or “My original ancestors are, Great-Heaven which is fixed above; and Earth which moves beneath us.” Not puerile, not casual; not inadequate, surely! It would appear that these gods of the Maori were essential to and symbolised in sidereal phenomena the bond between Space-energy and Solid-matter. These were in very truth, lords of light and of life; as such, their existence is absolutely essential to the existence of man himself and to his means of subsistence. It is in that sense that they were revered and worshipped.

There are references to Io as being a primal god (“*Polynesian Journal*,” XVI., p. 142). Io appears as a purely abstract conception; an abstract conception of, perhaps, the Soul of Things.

Tawhiri-ma-tea. Lord of storm and tempest; symbolised by the tempest.

Rongo-mai. Lord of Comets.

Awa-nui-a-rangi,* or Celestial river of light. A name by which Halley’s comet was known.

Maru. God of fractures and bruises.

Maui. Maui requires an entirely separate paper; for he is independent and alone. He does not, at any rate in modern times, form one of the pantheon. He works quite independently of any Council and performs the most stupendous miracles. He is a solar hero, perhaps the Sun in his aspect of god of day. As such he is the brother of Hina-uri, the bride of Tinirau and mother of the ubiquitous Koro (Desire). Koro is easily identified as the Cupid of ancient mythology. It is in this character that he has acquired the great popularity which he has gained in the Central Pacific. In another aspect, the Moon-goddess is known as Hina-te-iwaiwa; goddess or maid of the nines (nine moons). As such she is the goddess of parturition whom Maori matrons invoked for a safe and speedy delivery. But, as to Maui, what is of special interest to New

* Cf. the Rarotongian name for a Comet, *Etu-ave*.—EDITOR.

Zealanders is, that as Maui is credited with having fished up this North Island from the ocean deeps, the Fish of Maui ("Te Ika-a-Maui"), and having made it habitable for man; he is peculiarly regarded as being the Saint of New Zealand; Saint Maui.*

Maori religion, then, was entirely satisfying for him. He was not taught that in order to ensure his future salvation, it was necessary for him to fully believe in a matter which was largely foreign to himself and to his own faith. His Faith taught him that when he died his spirit would pass on to join those of his ancestors who had gone on before him. In this faith he was perfectly satisfied. Death held no terrors for him. And so it is that even to this day the average Maori has no fear of death; to him, it is simply a passing on in spirit to rejoin his ancestors.

As regards man himself the Maori believes that he is composed of a trinity in unity; body, spirit and soul; or, *tinana*, *wairua* and *mauri*. He believes that when the body dies it releases the spirit, and that the spirit is material, inasmuch as it is visible. He also believes that the spirit in its turn dies and releases the soul. He believes that the soul is not material, because it is not visible; it is not recorded that a soul has ever been seen. To a child, when sneezing, the Maori would exclaim: "Tihei, mauri ora; matilhei, here i te kakano o te rangi"; or, "Sneeze, living soul; sneeze, bind the seed of the sky." This "seed of the sky" is intended to indicate the divine essence; or the vital spark of heaven. All of which teachings are proper to a right understanding of the principles of Maori worship.

* All branches of the Polynesians have the common story of the "fishing up" of their particular homes by Maui; sometimes confused with Mahuika and Taranga, grandfather and father (sometimes mother) of Maui.—EDITOR.

THE LAMENT OF HUARAU OF WHANGANUI FOR HIS SON TE APAAPA-O-TE-RANGI.

CIRCA 1700.

THE following old lament was sent us by Mr. T. W. Downes. It is interesting as containing many references to the ancient beliefs of the Maori, and especially as confirming many things related in Vols. III. and IV. of our "Memoirs," which, however, are derived from a different tribe. It has frequently been mentioned in this "Journal," how difficult it is to render into English the ideas and references contained in Maori poetry, though our "Memoirs" explain most of the latter. Mr. Downes has calculated from the genealogical descent from Huarau that the song was composed about the year 1700. Mr. Downes is not responsible for the translation.

Alas my son ! O Te Apaapa-o-te-rangi !
Where art thou lost ! 'tis like some fell disaster.
Perhaps thou art in Ruaki-pouri !
The ancient dwelling of (the gods) Tāne and Tangaroa
From whence were scattered the offspring
Of Hine-moana (Lady-ocean) still visible,
On the wide spaces of the ocean bosom.
And in the foundation rocks midst the seaweed,
Where Takaaho (the shark god) makes his path,
Rending and tearing his victims at Whiti-kau.²
'Twas in this house Te Wheke-o-Mutu-rangi³ dwelt
The monster octopus that stole the bait of Kupe⁴
When the innumerable octopii were killed at Te Kawa-o-Tokorangi⁵
And Wheke-o-Mutu-rangi fled hither to this land,
Recovering here his breath ; then the sacred rites of *tapihai-nuku*
And *tapihai-muawa-pou* were performed at Aotea-roa⁶
At the rocks named Whatu-kaiponu⁷ standing there
In the very south (in Cooks Straits).
'Twas here were recited the powerful charms
That gave rise to Te Au-miti's (the French Pass) powerful currents,
Due to the fracture of Te Kawan-o-Toru's wing.⁸

Return, O Son ! to thy home
For those powerful currents are now assigned
To the realm of Kiwa⁹—joint ocean-ruler
Outside there at Mahu-tonga, where they rush along.

Let thine ears listen : In ancient times one law¹⁰
 Was assigned to Tangaroa-the-ocean-keeper
 To hold in place the Lady-ocean ; another law
 Applied to (the temple) Hawaiki-of-the-heavens,
 From whence extended the "Broad-way-of-Tāne"¹¹
 With three entrances giving onto the "everlasting night"
 Where spirits passed on their downward way
 To Muriwai-hou, to Rarohenga, to Hades,
 To join (the goddess) Hine-titama,¹² who there gathers
 All spirits of the dead in her assembly.

Alas ! O Son ! In whose footsteps didst thou follow ?
 Perhaps in the solitary way of Tāne-the-all-father,
 That thou mightest enter the temple, Hawaiki-of-the-heavens
 Where laid the perilous (but happy) ascent
 That thou mightest attain the very summit of the heavens,
 And there enter Rauroha,¹³ and receive thy purification
 At the Moana-o-Rongo (holy lake) where
 Tane-the-parent, Tane-the-law-giver, Tane-the-life-spring
 Was purified ; and thence secured for mankind all knowledge
 Brought down to the earthly temple Whare-kura¹⁴
 Where all earthly and heavenly knowledge was contained
 And whence all history sprung. Thou wilt pass
 By Whare-patari, from whence in descending sequence
 All learning was brought to Whare-kohu, house of learning,
 'Twas from here thy ancestor Ue-nuku¹⁵
 Obtained his great knowledge, and taught in Kohu-rau.¹⁶
 'Twas here arose the teaching of the art of carving
 Formerly named *hopara-mau-kaurangi*¹⁷
 And then the "spider-web" pattern (in carving)
 Was used to adorn "the son of Mumu-whango,"¹⁸
 It was brought from the house Wharepa, by Tama-kaka,
 And used to fill the (wall) spaces in Paua-tere,
 Hence followed (the patterns) Whatu-kairangi,¹⁹
 Whatu-rarama and Whatu-kamokamo,
 But thou has departed, O my son—e—i !

EXPLANATORY NOTES.

1. Ruaki-pouri. After the separation of Rangi, Heaven (the Sky-father) and Papa-tua-nuku, the Earth (the Earth-mother) the two gods, some of their offspring built and dwelt in a house named as above. These gods were Tāne and Tangaroa.

2. Whiti-kau. I take to be Iti-kau of Rarotongan tradition, and from the association of the name with others relating to the Fiji Group, we may take it as referring to that Group where shark worship was prevalent, as indeed it was in many Polynesian groups. The poet uses the name here as symbolical for one of their ancient homes on the migration from Indonesia.

3, 4. Te Wheke-o-Muturangi. The octopus of Mutu-rangi, which is the mythical monster that caused much trouble to Kupe the navigator, in seizing the bait of their fishing lines, as the traditions say, off the coast of Rarotonga; and which octopus led that navigator, in his chase after it, to the discovery of New Zealand. It was eventually overtaken and destroyed by Kupe and his people off the mouth of Tory Channel, Cooks Straits. The tradition says that innumerable octopii were killed off the coast of Rarotonga, who were the pets, as also was Te Wheke-o-Muturangi, of a chief and magician of Rarotonga named Mutu-rangi.

5. Maori tradition says the above events occurred at the reef Te Kawa-o-Tokorangi. (*Kawa* means a reef, spelt *kaoa* in Rarotongan.) It would be interesting to learn if there is such a place-name off the coast of Rarotonga.

Aotea-roa is the name given to New Zealand by Kupe who first discovered these islands. The two words *tapihai-nuku* and *tapihai-manawa-pou*, are rendered as "sacred rites" for the meanings are not known, except that *tapi* is a certain kind of *karakia*, or incantation.

7. Whatu-kuipou is the name of The Brothers rocks in Cooks Strait, near where the celebrated octopus was killed by Kupe, and here were recited the powerful charms to prevent any similar octopus ever acting in the same manner to the detriment of human endeavours, and strong currents were induced, which, flowing through the French Pass causes the turmoil always found there to this day. Such is Maori belief.

8. Te Kawau-o-Toru. This is the name of a bird (*kawau*, the Cormorant) said by one account of Kupe's visit to New Zealand to have been brought hither by him. This bird is said to have engaged in deadly strife with the strong currents of the French Pass, where one of its wings was broken off and now lies across the Pass on the north side. Such is the Maori story. See this "Journal," Vol. II., p. 150.

9. Kiwa. One of the gods of Ocean who was appointed to that office to assist Tūgarua, by the gods in the fatherland. He was a son or the Sky-father and Earth-mother.

10. Law. The word *whatu-kura* has been translated as "law": the word really means esoteric knowledge, and of course included all law known to the Maori. The three *whatu-kuras* were obtained from Io the supreme god, by Tāne, and on his return to earth the contents of these three "baskets" (as they are called) were taught to the gods and mankind.

11. "The Broad-way-of-Tāne (Te Ara-whanui-a-Tāne, is emblematical for human life and death. According to Maori belief Hawaiki-rangi (Hawaiki-of-the-heavens) was a building in the fatherland—sometimes called Whare-kura and Te Hono-i-wairua—into

which all spirits of the dead entered, by one of its four doors; and here the spirits separated, some ascending to Io the supreme god, others passing by the south door to Rarohenga, or Hades.

12. Hine-ti-tama, was the daughter of the god Tāne, by the earth-made first woman Hine-ahu-one. She subsequently also became the second wife of Tāne, but on discovering her relationship to him, fled in terror, and became one of the goddesses of Hades, and took the name Hine-nui-te-po, Great-lady-of-Hades.

13. Rauroha, name of a sacred place in the twelfth heaven, adjacent to the (holy) lake Moana-o-Rongo, where spirits were purified by immersion.

14. Whare-kura, name of an ancient temple in the fatherland, where all knowledge was taught; the same as Hawaiki-rangi, according to some accounts. From this ancient temple all succeeding houses of learning were called Whare-kura.

15. Uenuku, a very celebrated high priest and ancestor of many Maoris, living in Ra'iatea, Tahiti and Rarotonga at the time of the great migration to New Zealand in the 14th century.

16. Kohu-rau, the name of a house of teaching in the island of Tahiti, according to Maori history; the last one used before the "fleet" departed for New Zealand in the 14th century.

17. Hopara-man-kaurangi, a name given to the ancient system of painting houses, etc., before the introduction of wood-carving.

18. Mumuwango, the father of, and emblematical for the *totara* tree, of which wood all carvings were made as a rule.

19. The three names commencing with *whatu*, are, I think, names of patterns of carving, or perhaps reed adornment in houses. Their translation, however, might bear a different meaning.

HE WAIATA TANGI, NA HUARAU, MO TANA TAMA, MO 'TE APAAPA-O-TE-RANGI.

Auē, E 'Tama! 'Te Apaapa-o-te-rangi.
Kei hea ra koe ka ngaro whakanitu nei?
Tena pea koe kei roto o Huaki-pouri,
Te whare o Tāne, o 'Tangaroa

- 5 I tiria ai te whanau o Hine-moana e tere mai na,
I nga tupaki o Hine-moana,
O roto o Whare-papa, o Whare-rimu,
Ko te ara tena o te whanan a Takuaho
E kai tihaehae mai ra i roto Whitikau,
- 10 Ko te whare ra tena i noho ai te Wheke-a-Muturangi.
Nana i kaiā i nga mounu o Kupe
Ka patua tini o wheke i Te Kawa-o-Tokorangi

- Ka oma mai Wheke-a-Muturangi,
Whakaea rawa mai te manawa, tapihai-nuku,
15 Tapihai-manawa-pou ki Aotea-roa,
Koia nga Whatu-kaiponu e tu mai ra,
I te pu o te tonga.
Ka poua tawaro-nuku, tawaro-hou ata kore,
Koia te Aumiti e whakataka noa mai ra,
20 Te Kawau-a-toru e roha mai ra, parirau tahi.
Hoki mai E Tama, ki uta nei,
Kua motuhia atu hoki, au-kume, au-rona,
Au-whakapuke, ki a Kiwa e tu mai ra.
25 Whakarongo mai o taringa : kotahi whatu-kura
I makaia ki waho ki a Tangaroa-whakamau-tai,
Hei rahui mai i a Hine-moana ; kotahi Whatu-kura,
I maka mai ki roto o Hawaiki-rangi,
I takoto ai te ara whanui a Tane.
30 E toru tatau ki te po-kakarauri,
Ki te po-tiwhātiwha, ki te po-ka-wheau-atu,
Ki te Muriwai-hou, ki Rarohenga,
Ki a Hine-titama e putiki mai ra,
I te kapunipuni o nga wairua.
35 Auē, E Tama ! Kowai ra to tapuae i haere ai koe ?
Ko tapuae tahi o Tane-matua,
Kia tomo atu koe ki roto o Hawaiki-rangi,
I takoto ai te toi-huarewa.
Kia eke ai koe ki te tihi o nga rangi,
40 Kia uru koe ki Rauroha kia tuatia koe
Te moana o Rongo, i purea ai Tane-matua
Koia Tane-te-wānanga, Tane-te-waiora,
Ka whakaoti te pae runga ki roto o Whare-kura,
Koia kapiti-nuku, kapiti-rangi,
45 Ka tu te tatai i kona, ka whanatu na koe
Na Whare-patari i nekea mai ki roto ki Whare-kohu,
Nekea mai nei e to tipuna, e Uenuku,
Ki roto ki te Kohu-rau,
Ka tu te tatai o te whakairo i reira,
50 Koia te Hopara-mau-kaurangi,
Koia te tukutuku pungawerewere,
Ka whakarawea ki runga ki a tama a Mumu-whanga,
Ka tikina e Tama-kaka ki roto o Wharepa,
Ka takiritia mai te tapuni o Paua-tere,
Ka tiwhaia, koia Whatu-kai-rangi,
Koia Whatu-rarama, koia Whatu-kamokamo,
Ka whakaoti atu na koe, E Tama ! e, i !

MARQUESAN LEGENDS.

[At the last annual meeting the importance of securing the preservation of the collection of Marquesan Traditions and Legends in our possession, by printing a few pages at a time in the "Journal," was alluded to and the Council has since approved of the idea.

The following is the first part of those papers. It is hoped in time to secure a translation of them; indeed the collector, Mr. T. C. Lawson, has made a translation, but a question has arisen as to whether his translation is always correct, and moreover, he was apparently so imbued with the idea that the Marquesans were "one of the lost tribes of Israel" that it is probable his translation is coloured by that ruling idea. The great thing is to get the papers in print to preserve them, for it is believed those we have are the only complete copies in existence; and this we owe to the kindness of the late Dr. W. D. Alexander, of Honolulu. A few of the traditions have been made use of in part by Fornander in his "Polynesian Race," and the "log books" of the migrations of the people have also been used in "Hawaiki." But no complete translation of any of the traditions has appeared. A knowledge of other dialects of Polynesia enables us to say that these traditions are a very valuable addition to those from other parts of the Pacific inhabited by the Polynesians; they go very far back, and so far as the genealogies are concerned, are probably longer than any others, except perhaps those of the Moriori of the Chatham Islands.

Very little is known of Mr. Lawson, except that he dwelt many years on Hiva-oa Island, in the Southern part of the group; and it is believed in the forties of last century.

Maori scholars will understand a good deal of the following chants, if they remember that the Marquesans do not make use of the letter "r," sometimes omit the "k," and often replace "ng" with "k," and use "n" for "ng" very frequently.—EDITOR.]

NO. 1. TE VANANA NA TANAOA.

(The creation of the gods Tanaoa (Tangaroa) Atanua, and
Atea = Rangi.)

I te tumu onaona a na hoa
Onaona oia te ikuani,
Tanaoa hakapi a nonoho i na ani otoa
A Mutuhei ua hei ma una
Koe na reo, koe na tani,
Aoe e ae na iaea pohoe,
Koe na A, maama koe,
He tanotano ke ke po;
O Tanaoa viviniia o te po,
O Mutuhei uhane vaevae a ou.

Mei i oto Tanaoa tihe ae Atea,
 Pohoe oko mana nui
 O Atea viviniia o te A.
 A tatai puia Tanaoa,
 I vavena o te A me Po a Atea me Tanaoa
 • Tupu ae na tona a-ha oada,
 Atea a Tanaoa a-ha nui a nanaku
 Tanaoa tamau ae Atea hei anatu
 Tanaoa keke pe ananu
 Atea Meita meitai a taanaana.

Mei i oto o Atea tahataha ae te ono
 O ono viviniia o te tani
 A ta fatifati ia Mutuhei
 I tenei he pahei nui hakaia,
 I na hoa o Atanua,
 Atanua pootu a meitai
 Tapi i taia taetae maikoiko.

Atanua teea, taetae nui a peehu,
 Atea me Atanua popohoa kohua
 Atanua tupu oko i na mea pohoe
 Atea too ia Atanua mea vehine,
 Atea me Ono hee anatu, hee ma una.
 Atea tino, uhane Ono,
 Atea me Ono etahi ona
 Atea tona moui Ono,
 Atea tupu i te ali veavea,
 Ono mana oko nunui ia.
 Atea tapi i te taetae taketake a ponionio
 Ono tapi i te taetae Hakaiki me te mana
 Aua e ua i tahi koaa
 Atea te tino uhane Ono
 Atea te tono o moui Ono
 A nonoho Hakaiki onaona meitai oko
 Hakatu mauna na paepae nui taketake aanaau
 A noho una a nonoho atu
 Mea haatoitoti te va-vae ani
 Me na Ikuani nui otoa
 A me otoa ua mana i ke ia
 Te tau Fatu o mua nonoho tikitiki
 E na paepae aanaau meitai taanaana
 E na paepae aanaau mea paepaeia te Fatu nui Atea
 E na paepae hakatu i vavena o te ani una
 E na paepae mea paepaeia te Fatu o te hinanau

Te Fatu nui Atea hakatuia i te hinanau
 Mea hinanauia te pootu Atanua
 Mau kaki Atanua no Atea
 He vehine taetae nui Atanua
 Toi mai ia mei i oto o te I'o
 Hailaiia noa'i no Atea
 Aoe he mea tuu atu no te Po
 Aoe he mea no Atea tuu atu no 'Tanaoa
 Pehea tataiia vahi oa,
 Koe e itea te ao o te A.
 Taetae koe, maanaana koe
 Tamau moe ana i ao te tapuvae no Atanua
 Auu oko aa-naho kevokevo koe na hoa
 Koe taia taetae a na mea otoa
 Anu kamaiko nukuia aa e hoa
 E keke Tanaoa nukuia i na po a hoa
 Mau Atea una toia paepae aanaau
 Nonoho Hakaiki i toia pae-aina
 Tupu toia tama mua, toia tama Hakaiki
 O te Hakaiki nui, O te Una-tapu
 O te tama Hakaiki fanau mua, o te Mana na Etua,
 O te Hakaiki o na mea otoa, eia aia a e ia mai a—oa,
 O te Hakaiki o te vaeva-ani a na ikuani otoa
 O te tama Hakaiki fanau mua, o te Mana-tikitiki
 O te tama tia me te motua a me Ono
 E tahi ona (? oua) o te nonoho
 Pohoia tokotonu etahi koaa
 Te motua Ono a te Tama
 Te tumu tahi koaa mei na tokotonu,
 Te tumu tupuia i te vaeva-ani una
 I te tau huua meitai aanaau i te hinanau
 Te tumu o te pohoe mau, te aka i te ani una
 Te tumu tupu i te ani oton
 I na tau tama ponionio a taanaana
 No Atea hakatupu i nuiia atan i te tama
 O Atea te Fatu-tikitiki o na mea otoa
 O Atea to atou pohoe tino moui a uhane

(To be continued.)

THE WARS OF NGATI-HUARERE AND NGATI-MARU-TUAHU, OF HAURAKI GULF.

BY GEO. GRAHAM.

MARU-TUAHU* lived with his father's adopted people at Whakatiwai on the west shore of Hauraki, and his descendants after him. He became ancestor of those Hauraki tribes who were and are still known as the Maru-tuahu. These people were connected by inter-marriage with the tribes known as Ngati-Huarere, Ngati-Hako, Nga-Marama, Kahui-ariki, Uri-o-Pou, and so on. These tribes were *tangata-whenua*, but also had ancestors from Te Arawa, (i.e. or antecedent to the arrival of the Fleet in *circa* 1350) Ngati-Huarere of Moehau to Hauraki, Ngati-Hako of Hauraki to Ohinemuri, extending to the East Coast to Whanga-mata and Tauranga, Nga-Marama were of the "Tainui" ancestress of that name—Marama—she who left the canoe at Hauraki and rejoined it at Tamaki where the canoe awaited her arrival overland, hence the name of the head waters of Tamaki Creek at Otahuhu portage—Whangai-makau (= Await the one beloved by all).

War began in ancient times between these tribes; the causes were of still more ancient times. But land boundaries and ownerships of bird and rat preserves, fisheries, and family disputes owing to marriages, and so on—all gave causes or *takes* for warfare.

One old *take* was the murder by Ngati-Hako, of Aporo-o-te-rangi, of Maru-tuahu when that chief visited Ngati-Hako at Te Rae-o-te-papa. He was killed at Wai-toki *pa* there, but his death was not avenged until the grand-children of Maru-tuahu had grown to manhood.

In the days of Tauru-kapakapa (son of Tama-te-ra and grandson of Maru-tuaha), that man married a wife of Ngati-Hako. That woman went with her female servants to cut flax at Warahoe, of the kind called *awanga*, famed for the fine quality of its fibre, and which grew at that place. She was there abducted by Ngati-Hako, of the

* Maru-tuahu was a descendant of Hotu-nui who migrated from South Taranaki to the Hauraki Gulf, originally. Mr. Graham states that he is not absolutely sure of the order of events shown herein.—EDITOR.

Oruarangi *pa*, near Kopu on the Thames River, and held prisoner. Tauru's brother Taharua lived in a *pa* near thereto called Te Wheturoa, and when the female servants came to report to Tauru the fate of their chieftainess, Tauru killed them out of sorrow for his wife. Such was the ancient custom.

Tauru then went to his brother Taharua and asked his assistance to recover his wife. Both brothers proceeded to the Oruarangi *pa* with a *taua* (war-party). Ngati-Hako remained within their *pa*, and the respective chiefs addressed one another from a distance. The Ngati-Hako declined to liberate Tauru's wife (Waenganui by name)—she was in fact killed by them in sight of her husband, by Paeko, being impaled by a *hoeroa*, or whale-bone spear. Tauru sang a lament for his wife as she was dying—and then returned with his brother to Te Wheturoa. Ngati-Hako gave as the reason for the murders of Aporo-o-te-rangi and Waenganui the massacre of their relatives at Wharekawa, on the west side of the Gulf, by Hotunui and his son Maru-tuahū in past times. The body of Waenganui was cooked and cut up, and distributed among the *pas* of the tribes from Moehau (Cape Colville) to Ohinemuri and Tauranga; hence the enmity which all those people incurred at the hands of the Maru-tuahū tribes.

Now Tauru-kapakapa meditated on revenge, and asked his brother Taharua at what times Ngati-Hako went fishing; and being informed as to their habits in this respect, he returned home to Whakatiwai. He there ordered his people to prepare their war-canoes and collect food. When the right season came, they started forth for Oruarangi. They surprised and captured that *pa*, and the killing of people then began and continued as far as Hikutaia *pa*, some ten miles up the Thames River. War parties went as far as Moehau, and many of the Ngati-Huarere *pas* of that district on the coasts and inland were destroyed, the people being driven to the forests and remote parts. The remnants of Ngati-Hako gathered in their great *pas* at Opukeko, Puriri and Matī, and other places—they dwelt in peace but in fear of Maru-tuahū.

Shortly after this Kai-rangatira, grandson of Whanaunga, was killed by Ngati-Huarere at Kupata, near the Thames. Maru-tuahū then sent a war-party, and a battle was fought at Kupata where Ngati-Huarere were defeated and driven away to Puriri and Hikutaia; the *pas* at those places being subsequently stormed and the people destroyed. Ngati-Huarere then organised a war-party to obtain revenge for their above mentioned reverses. A battle was fought at Warahoe, and Maru-tuahū were defeated.

Maru-tuahū then gathered in great strength, and sent war-parties in several directions. Ngati-Huarere and Ngati-Hako met them in battle at Te Rae-o-te-kowhai, south of Coromandel (between Manaia

and Waikawau, also called Te Motu-kowhai = clump of Kowhai trees). Maru-tuahu defeated them, and all that district of Hauraki as far as Moehau was conquered, and peace was made with the survivors.

At this time came the Ngati-Huarere chief Manaia to the feast at Waitakaruru, at the S.W. corner of the Gulf. Tukutuku the daughter of Taharua, fell in love with him; the young chiefs present were jealous and murdered him whilst they were bathing; these young men were all of the Ngati-Huarere, and this murder of their own tribesman Manaia was a further cause of future war at Tuku-tuku's instigation inciting thereto in a lament sung for Manaia.

At about this time old Maru-tuahu died, and Tama-te-ra, his son by Pare-moehau (a former wife), married his widow Hine-urunga. Hine was Tama's mother's younger sister, and therefore his aunt as well as his father's widow. The marriage was distasteful to his people, and much trouble arose; so Tama-te-ra left Whakatiwai and went to live with his relative (? son) Taharua at Te Komata, near the present town of Paeroa. Tauru-kapakapa, his relative, tried to make domestic peace, and came to visit Tama at Te Komata. He came with a large party of chiefs, by canoe, from Whakatiwai. Tauru-kapakapa was invited within the *pa* of Ngati-Hako, at Hikutaia, by Tawhirau of that tribe. He was there killed, and his body cooked with *tutu* wood, hence one place name for that *pa*, Te Tutu.

The Maru-tuahu tribe now determined to destroy their enemies of Ngati-Hako and Ngati-Huarere as well as all their related and allied *hapus*. The chiefs who led the subsequent fighting were Te Hihi, Rautao, Kiko, Whanga and others—their allies the Uri-o-Pou also came. The Ngati-Huarere *pa* at Puriri was destroyed, and the fugitives fled in all directions to Whangamatā, others to Hikutaia. In due course these places were captured and the *pa* at Matai was then besieged.

This *pa* being taken a large number of people were there captured and killed, among others Tawhirau, the murderer of Tauru-kapakapa. It is said that some 4,000 people of the Ngati-Huarere and related tribes perished here, and the general massacre was proceeding when the chiefs Taharua and Tauru intervened. They came from their *pa* in that neighbourhood at Te Komata. They there found Tawhirau had been killed, and thousands of the people; many more were about to be slain when they interceded. Taharua requested that fighting should now cease, as the death of Tauru-kapakapa had been amply avenged, and he drew a line on the land beyond which the war-party might not pass. The Maru-tuahu chiefs agreed to the peacemaking, for Taharua uttered this saying, "I thought it would be left for the four winds of heaven to carry away the soot from my house. But no! You my grandson, O Rautao! have done

this ill!" Rautao was related on his mother's and grandmother's side to both Ngati-Huarere and Ngati-Maru. Rautao replied, "Yes, when I return home, I will hang up my weapon 'Kahotea' on the ledge of Nga-whakaapekapeka" (a sacred *puriri* at his home*). Taharua meant by his proverb that it should have been left for strange tribes to bring warfare and massacre into the territories of their kindred tribes, and not his grand-children. Rautao's reply was that he was satisfied with the revenge he had obtained and would now withdraw his war-party and return homeward. Te Hihi, the actual leader of the war-party confirmed this; the line marked by Taharua was respected and made a boundary for all future time. Te Hihi placed his grand-daughter Kapua-hamea in possession of the conquered area. A subsequent inter-tribal gathering to confirm peace was held, and Maitikitiki was given in marriage to Te Ika-te-waraki, chief of Maru-tuahu.

The survivors of Ngati-Huarere and Ngati-Hako remained in their *pas* beyond the conquered country on the East Coast at Whanga-matā (Otahu *pa*), and at Te Rae-o-te-papa, and other places in the Kati-kati, Tauranga and districts south of the Waihou, or Thames River, some going to live with related tribes among the Ngati-Raukawa and other tribes.

Paeko, who had murdered Tauru's wife, lived for some time in his *pa* at Opukeko, from here they migrated to Whakatane in the Bay of Plenty, and joined Tama-te-ra there. Tama had a son born there called Pukako, who was the ancestor of Ngati-Pukeko of those parts; hence it is that the tribes of Whakatane claim relationships with Tainui through Maru-tuahu, father of Tama-te-ra. The reason why Tama-te-ra migrated to Whakatane was his great shame for all the fighting his relatives had brought about on his wife's people. Paeko also left, for he feared he and his *hapu* were not safe either from Maru-tuahu or the people of Ngati-Hako, whom he had declined to assist or protect as they fled from Matai. Paeko returned with his *hapu* to Ohiwa, in the Bay of Plenty, whence he had originally come to Hauraki.

The reason why Paeko declined to assist the fugitives of Ngati-Hako, was that when he came to Hauraki from Ohiwa, he considered he and his *hapu* had been belittled at a tribal feast in not having food allotted to them.

When the refugees from Matai fled past his *pa* calling for help, he called out from his *pa* summit (*tihi*) thus: "When food is eaten Paeko is not called on, but in time of distress in war, then Paeko is called on." This has become a tribal motto of Maru-tuahu.

* This tree is still thriving and shown to visitors, who if relatives weep before it. Query: Is this the celebrated jadeite weapon of that name.—EDITOR.

Maru-tuahu now were attacked from another quarter—for the Ngati-Tai, of Aotea (Great Barrier Island) assisted by Te Kawerau, of Mahurangi and Whangaparaon districts, north of Auckland, came to avenge the deaths of some of their people, for they were inter-married with Ngati-Huarere, of Moehau. A war-party of those tribes attacked Maru-tuahu at several places on the coast. At Harongatai a battle was fought and Maru-tuahu were defeated, Hihi the war leader at Matī was there killed.

Then the Ngati-Huarere, of the Whangamatā (Otahu *pa*, who were also known as Nga-Marama) murdered Taia who was related to Ngati-Hako as well as Ngati-Tutea, of Maru-tuahu. Several war-parties set out to avenge this and other minor murders. The chiefs who led these were Te Ika-a-te-waraki, Kurere and Tutonu. The Otahu *pa* and other Nga-Marama fortresses were destroyed. Another war-party under Toi-whare completed the destruction of the Ngati-Huarere at Mata-ora; the small remnant of that people then fled to Katikati and Tauranga. Maru-tuahu now became complete masters of all Hauraki and Moehau, for no tribes remained to question their ownership.

In Te Aroha district alone were Ngati-Huarere spared, for the chief Kiko intervened on behalf of the people of that district. These people then became the vassals of Ngati-Maru, and were known as Ngati-Hinewai, because Hinewai, daughter of Hihi, had married a chief of that section of Ngati-Huarere.

This is the end of the history of the wars of Ngati-Huarere and Maru-tuahu.

There are many stone walls and earthworks on the Moehau coast. These are the works of those people of Ngati-Huarere when they lived as refugees from Maru-tuahu; for many of them preferred to live at Moehau rather than go to their relatives in Tauranga and the south. The reason was that they claimed descent from Tama-te-kapua, captain of "Te Arawa" canoe, who was buried in Moehau Ranges; they wished to live where he had lived and had been buried, and where his *tohu*, known as Te Kowhatu-keria, was set up and still stands—that is, near there, at Moehau.

TRADITIONS OF AND NOTES ON THE PAUMOTU (OR TUAMOTU) ISLANDS.

*Collected by the Rev. Père Hervé Audran, of Fakahina,
Paumotu Islands.*

PART VI.

(Continued from Vol. XXVIII., page 239.)

[Our corresponding member, Père Audran, before his regrettable death at the end of last year, sent us the following table of the Paumotu Numerals, and a list of notable Paumotu voyagers, with the names of their canoes, which last has not much interest unless we know particulars of the voyages made in these vessels.

But the numerals have quite a distinct interest. It has long been known that the language of the Paumotus contains many words that are not to be found in other dialects of Polynesia, as witness Mr. Tregear's Dictionary of the Dialect, published in Volumes II. and III. of this "Journal." In the accompanying table Père Hervé has brought together the numerals from several of the Paumotu Islands and compared them with Marquesan, Tahitian and Maori.

It is an interesting question as to how the extreme differences in the names of the Paumotu Numerals, from other branches of the Polynesians, came about; and where they obtained the words in their dialect that are no where else known in Polynesia. As far as we are aware no writer has attempted a solution of this question, which, nevertheless, is well worthy of the study of our Polynesian students. In M. Eugene Caillots' "Les Polynesiens Orientaux," (see this "Journal," Vol. XX., p. 152) he states that he fancies he found three types of people in the groups which he calls the white, the yellow and the black. But Père Hervé appears to think there is no foundation for M. Caillot's theory. If these strange words could be affiliated to any of the Melanesian dialects, an explanation of their presence in the Paumotus may be found in the fact that the Polynesians sometimes formed part of their crews from Melanesian Islands. Another explanation is, that the old Polynesian words might have been discarded if they happened to form part of the name of the high chiefs, and thus become *tapu* to the ordinary people.—EDITOR.]

COMPARATIVE LINGUISTICS.

POLYNESIAN NUMERATION.

Numbers	Paumotu in general.	Hao in particular.	Maragai	Reso.	Napuka	Mangareva	Marquesas	Tahiti.	New Zealand.
1	Ō rari 1	A tahi	E rari	E tahi 2	Ka rari	E tahi	A tahi	Hoe (tahi)	Tahi
2	E ite	E mea	E ite	E ite	Ka ite	E rua	A ūa	Piti (rua)	Rua
3	E geti	Kuoni	E geti	E toru	Ka geti	E toru	A toh	Toru	Toru
4	E ope	Tuoni	E ha	E fa	Ka ope	E ha	A ha	Maha (ha)	Wha
5	E miha (teku)	Ūia	E rima	E rima	Ka mihe	E rima	A ima	Pae (rima)	Rima
6	E hene	Aea	E hene	E ope	Ka hene	E ono	A ono	Ono (fene)	Ono
7	E hite	Kihoke	E hite	E hitu	Ka tika	E hitu	A hitu	Hitu	Whitu
8	E hava	E hava	E varu	E varu	Ka hava	E varu	A vaū	Vaū (varu)	Waru
9	E nipa	Ponepona	E nipa	E iva	Gohuru	E iva	A iva	Iva	Iwa
10	Fakaraki (horihori)	Tukenohi	Fakaraki	E gahuru	Tapahi reka	Rogouru	Onohuū	Ahuru (hoe ahuru)	Tekau (ngahuru)

1. There exists also in the Paumotu Group a system of counting by pairs, as exemplified briefly as follows : *Taikaite* (1 and 2), *Getiope* (3 and 4), *Miehone* (5 and 6), *Tuepeka* (7 and 8), *Horihori* (9 and 10). Also the following : *E rari e kite* (1 and 2), *E geti e ope* (3 and 4), *E miha-hene* (5 and 6), *E hite e hava* (7 and 8), *E nipa e fakaraki* (9 and 10).

2. In the eastern part of the Group by preference they use *A ite*, *A ope*, etc., as in *Napuka Island*.



PROCEEDINGS.

POLYNESIAN SOCIETY.

THE Council met at the Library, Hempton Room, on the 12th March, 1920, when there were present: Messrs. White, Skinner, Fraser, Newman, W. W. Smith and the President.

After the minutes were read and confirmed, the following new members were elected:—

F. T. Davis, c/o Roy and Nicholson, New Plymouth.

F. E. Leith, Rangiputa, via Kaimaumuau, Auckland.

Patrick B. Fitzherbert, New Plymouth.

Robt. W. Williamson, M.Sc., The Copse, Brook, Godalming, Surrey, England.

R. H. Ward, Taupo.

Miss M. A. McEachen, 102, Nile Street East, Nelson.

The following papers were received for the "Journal":—

The Polynesians in San Cristoval.

Vilavilairevo. By J. W. Davidson.

The Origin of the Stars. Maori account.

The Visit of Pou to Hawaiki to procure *Kumaras*.

Polynesian Linguistics. By Sidney H. Ray, F.R.A.I.

A Note on the Tikopia Language. By Sidney H. Ray, F.R.A.I.

The Lament of Huarau.

Notes on the Tokelau Group.

In accordance with our rules four members were struck off the Roll for non-payment of their subscriptions. The resignation of Mr. J. Henniger was accepted.

It was resolved that in consequence of the general rise in prices that the yearly subscription to the Society in future be twenty-one shillings instead of twenty.

The President and Secretary were appointed a committee to act with the Carnegie Public Library Committee to arrange lectures during the winter.

The death of one of our Patrons (Lord Plunket) and of one of our original Members, Lieut.-Col. W. E. Gudgeon, C.M.G., was reported.

The Council congratulated the President on the honours recently conferred on him.

HISTORY AND TRADITIONS OF RAROTONGA.

BY TE ARIKI-TARA-ARE.

PART X.

TRANSLATED BY S. PERCY SMITH.

THE WAR BETWEEN TANGIIA AND TU-TAPU AT RAROTONGA.

[In the following Part X. our old Sage describes the series of fights between Tangiia and his cousin Tu-tapu, the chief from Iva, which latter name usually means the Marquesas Group lying some 1,500 nautical miles north-east of Rarotonga. Tu-tapu, in consequence of his constant pursuit of Tangiia, received the name of Tu-tapu-arua-roa, or Tu-tapu the relentless pursuer.

The MS. is obscure in some parts, and so full of technical words describing the incidents of the fights and the accompanying proceedings, that several paragraphs have had to be summarised. Moreover, it is probable that some portions of the narrative are missing, that is, probably at a break in the dictation, the old Sage did not start again where he left off. It is to be regretted that some parts of this omitted matter cannot be translated, as they contain matters relating to the proceedings of the natives prior to making war, such as the consecration of their weapons, divination, etc., all of extreme interest in connection with Polynesian customs, but without explanations from the natives themselves we can only gain a dim idea of what is meant. A subsequent part of this history will deal with the ceremonies introduced into Rarotonga, the knowledge of which was brought from Avaiki on Tangiia's long voyage to that place. See paragraph 300 in Part VII.]

344. Some time after the arrival of Karika at Rarotonga [as described in par. 341 hereof], Tu-tapu arrived, and landed at Avara. Here Parau was killed by Tu-tapu; it was due to the *tapu* of the weapon of Tu-tapu. Then some ancestors of Tangiia, named Ue and Tautenga [who had come with Tu-tapu] came to Tau-vae, and then the "fire burst into flames"; they said to Tangiia, "Prepare the trumpets and the drums for action; offer up your *karakias* [prayers, etc.] for there is a man (? enemy) outside there." They

entered the house, and Tangiia said to them, "*Tena korua.*" [Salutations]. "*Teia maua.*" [It is us two.] Said Tangiia, "Where is Tu-tapu?" "He is down there. The *pereteki* has been made. [This seems a contradiction for *pereteki* means peace.] Parau has been killed." Tangiia then ordered the men to collect some firewood to cook food for the visitors, but the two men said, "Do not cook anything we are returning at once." Said Tangiia, "Why are you in such a hurry?" They replied, "For fear we should be seen" [and killed for warning you]. Tangiia then began lamenting their departure, so they said to him, "Do not regret our departure, we shall *do our part*; thou wilt not be defeated; it was because of this we came secretly to tell you, and that you might see us, because the land is full of the Iva people." On that night Tangiia sang a song prophesying the coming war. After which his ancestors [probably uncles or great-uncles] departed.¹

345. [The song follows, for which see the original.]

A CANOE SENT TO TAHITI.

346. [Tangiia was evidently apprehensive of the result of the coming warfare, for his numbers were less than the Iva people under his cousin Tu-tapu, the usual name for whom was Tu-tapu-aruroa (Tu-tapu-the-persistent-pursuer).] So Tangiia commanded Keu [his brother] and his sister Rakanui and their people to take a canoe and depart for Tahiti [to learn the probable result of the coming war, by the omens]. On their arrival there, they entered the house of their parent, Pou-vananga-roa, who asked, "Is that you Keu?" The latter replied, "It is I!" The old man then said, "Who says so? Keu departed in the expedition of Rangi" [Tangiia's old name]. "No indeed this is I," replied Keu. And then he held out his leg to his parent that he might feel the wound in it, and thus his father was convinced. The old man was quite blind. Then Rakanui held her foot so the old man should feel the great toe which was crooked [*tarape*].

347. Their father then asked of them, "What have you come for?" "We have come to you in order that you may disclose the result, whether safety, or death [no doubt by divination], and it was Rangi who sent us." He then replied to this, "Weave a garland; plait a *maro* (waist-cloth). [The narrative now becomes so confused that it is difficult to follow, but evidently the old man gave directions to the two messengers by which they might learn what the result of the struggle between Tangiia and Tu-tapu might end in. But Mr. Savage tells me he directed the messengers to place a bunch of

1. In paragraph 367 below, we shall see the further history of these two men, who came merely to warn Tangiia of the impending danger, and their determination to help him.

pandanus leaves on the bow, another on the stern of the canoe, and which ever fell into the water first would denote defeat. The stern represented Tu-tapu, the bows Tangiia.

348. [Then follows a song which I am unable to translate.]

349. [There is evidently some part of the narrative omitted here, for we are suddenly introduced in this paragraph to the death of old Pou-vananga-roa, and there is nothing leading up to it. The missing part would no doubt have described the handing over to the two messengers of a certain child Mоторо which is referred to later on.] They then carried their parent to the grave, and buried him. After which the funeral *was* were heard.

After these ceremonies, the expedition put to sea [on their return] and as they came along they constantly watched the signs at the bow and stern [which they had learned from old Pou]. The night fell, daylight came, the sun was high, and then they saw that the *Kaui-ara* at the stern of the canoe—the sign of Tu-tapu's defeat—had fallen; so they hastened the paddling, and shortly after there sprung up an easterly breeze. So they sighted Mangaia Island [about 110 miles east by south of Rarotonga]. Then some of the party in the canoe, called out, "O Rakanui! Let us take the child with us." "Not so, leave him there." [This child, we learn from other sources, was one of Tangiia's children named Te Rei, who had been brought to Mangaia from Mauke Island.] They came along and soon heard the voices ashore. Keu and his sister Rakanui then swam ashore and landed, and here they heard the crickets singing. [But the people in whose charge was the child Te Rei, would not let him join Keu and his party, though he afterwards came to Rarotonga and became the ancestor of the Tinomana family.]

350. [After the expedition had reached Rarotonga again] they landed at the place where fighting was going on [between Tu-tapu and Tangiia], and Tupa called out to Rakanui, "Who is that female that has come here to my army? Clear off, I am engaged in war. Clear off thou!" Then Rakanui went to look for Tangiia, and hence is the name of "Potiki-taua" [a family name in Rarotonga]. When she got to where Pee was [or, at a place named Opee] she found Tangiia there, who asked her, "What is the word?" [What is the result of the expedition to interview their parent.] "I have it with me," said the sister. Then he asked, "Where is the *rangi*" [or with whom is the supremacy to rest, e.g., between him and Tu-tapu]. His sister replied, "The *tui-ika* has fallen, and is lost. This is the word of our parent: Of the two *Kaui-ara* [bunches of pandanus] of the canoe one must be in front and one behind, if the latter falls down; hasten to the land." [These cryptic sayings are very difficult to

understand, but the sign given them by old Pou, meant, if the *Kauirua* in the stern of the canoe fell down during the voyage, it denoted the eventual defeat of Tu-tapu.]

WAR BETWEEN TANGIIA AND TUTAPU.

351. After the departure of his ancestors [see paragraph 344] Tangiia at once proceeded to "worship" his gods. [? to ensure victory. This paragraph, and Nos. 352, 353, 354, 355, 356, 357, 358, 359, are so obscure that I find it impossible to translate them, though the general sense can be made out. They describe the fighting between the two parties, and the gradual driving of the Ivans from Avarua to the east end of the island; they mention the death of many people whose names are given, and among them Tupa; certain ceremonies—probably connected with divination—and for the first time Tangiia's own people are called by their tribal name, Ngati-Tangiia. In these operations the Samoan chief Karika assisted Tangiia, and certain functions pertaining to the government of the island, were ceded to Makea-Karika, as he is now called. So the battle continued till the combatants reached Oro-iti, where we may again take up the narrative.]

360. Arrived at Oro-iti, Tangiia overtook Tu-tapu there, and he addressed his gods, saying, "O Rongo-ma-Tane! Let our angling be successful!" But all the same, Tu-tapu made a blow at Tangiia with his weapon, and cut off the little finger of the left hand. Tangiia sucked the blood into his mouth and then blew it out into Tu-tapu's face to blind him. He followed this up by making a blow at him with a *toko-toki* [some kind of axe] and wounded Tu-tapu in the leg, the blow also splitting the stone below him. This action caused his *putiki* [? head ornament] to fall, and then he said, "That is the second of the possessions!" Tu-tapu now fled followed by Te Raiti-ariki and Puanga-te-rangi who were daughters of Tangiia. The name, Oro-iti, of that place was so called because, he only fled a short distance when his breath failed. [Then follows the reasons for giving certain place names—of little interest.]

361. Tangiia followed up Tu-tapu, while the others were chasing the other Ivans right away to Avana; Tu-tapu fled up the stream inland, where his *ei*, or necklet, named "Kaa-tu" fell off. Thence he ascended the mountain up the course of the stream, the blood falling in drops from him. In that place is a spur coming down from a ridge into the main stream, where the path ascends, and on account of the dripping of the blood from Tu-tapu, it is called Ara-eke-toto. [Falling blood path.]

362. Tangiia followed in hot chase, whilst Tu-tapu kept calling down to him, "O Tangiia! Let me live!" "Why should you be spared?" said Tangiia; "Why should I spare you? Have I not

abandoned my own home [at Tahiti] to you? O Tu-tapu-aruroa." [Tu-tapu-the-relentless-pursuer.] Tu-tapu now laid down in the water hiding his face through the horror of Tangiia's *tokotoko* [spear? sometimes a club]. Tangiia followed him down, and seizing his head, turned his face up, and scooped out Tu-tapu's eyeballs, and swallowed them [also a Maori custom]. Seeing this, the gods of the sky called down to Tangiia, "Thou art an *ariki* that eats in haste, O Tangiia!" He replied to them, "A hasty eater, O my gods! Why did he persistently chase me? My patience is exhausted; I abandoned my old home to him, and shut my mouth then, and departed over the great ocean. Why should I leave him?" [to live]. Then his daughter, Te Raiti-ariki, asked for the left eyeball which was the light-coloured one, for that man had a dark and also a light-coloured eye. The place where all this occurred is about four miles inland from the coast.

363. They now took the body of Tu-tapu and carried it down to the shore to the district of Aroko, on to the bare rocks, at Vaitangi and Ioi, that is, at Ara-kuo. Here they proceeded to cook the body; but found that it would not cook in that place. It was then taken to Avarua, where they were joined by Karika and his army who were carrying [the god] Maru-maomao, and some dead bodies. This was the occasion when Karika took possession of Maru-maomao [Tu-tapu's god], and the plundering of the property of Tu-tapu by Tangiia and his forces.

364. When they got to Kikii [the image of the god] Maru-maomao was opened out [? the bindings round the image were unloosened], and the *kikii*, or wreath, thrown away, and hence the name of that place Kikii. [I have a note to the effect that Tu-tapu had a god named Kikii.] From that place they removed to Avarua, and left [? the body] at Tauae, while Karika left his [? bodies] at Enuakura. [Apparently they tried to cook the bodies at these places and failed.] After this was ended, Tu-tapu's body was taken to Kau-ariki-rangi, and deposited [tried] there. Here Anu asked Tangiia, "What is the reason the body won't cook?" Now Anu was the god Tongaiti—Tangiia replied, "What?" [or four. Something omitted in MS.; probably the intention was to say that they had tried to cook the body in four places without success]. Then Anu demanded of Tangiia, "Have you removed the *tapu* of your child, and that of your elder, Tupa, on account of the one he slew?" Tangiia replied, "I have not." Then said Anu, "This is my word to you, destroy [or remove] the *tapu* of your child and your elder, that still rests on the body of the latter, then will you be able to cook it." [The suggestion is, that the *tapu* of the child referred to Matoro, Tangiia's son, supposed to have been killed (but really taken away) in the battle near Puna-auia, Tahiti. See paragraph 291.] Anu

added, "The head [or front] was conquered by you, why can't you do the same for the tail."

365. Now Tai-vananga [one of the priests] took a *rau-kava* [*kava*-leaf] and struck the body of Tu-tapu, uttering the proper *karakias* at the same time. Then he struck Tangiia also with the *rau-kava*, and put it in his mouth; reciting the *karakias* all the time. On completion of these proceedings, all was *noa* [or free from *tapu*]; so men were ordered to collect firewood, which consisted of *popo-kuru*, *popo-ngatae*, *katiara*, and *kakava-atua*.² So these were brought and the body cooked successfully this time, and hence the place was named Taana [? Tauna]. The body was now taken to the *marae* named Kura-angi, and there eaten.

366. After the feast had been consumed, Tangiia assembled all Ngati-Tangiia and addressed the tribe on that same day. This is what was decreed to the priests, and all the tribe of Ngati-Tangiia: "Man was to be sacred; no man was to be slain; the whole of the land was to be divided up from one side of the island to the other; the people must increase greatly in numbers, so the land might be filled." His second point was: "If a large fleet comes here in peace, let them land; a fleet that comes armed for war, let their heads be cut off with the *tokotoko*." Such were the words spoken on that day.

UE AND TAUTENGA.

[In paragraph 344. We saw that just before the war commenced between Tangiia and Tu-tapu, the former received a visit from two of his "ancestors," as the MS. says, but probably great-uncles by a distant line of descent, i.e., they belonged to the generation of his great-grandfather. On that visit the two old men had said, "We will do our part," and the following shows—if I am right in my interpretation of the obscure wording—how they carried out their promise. These two men had come from Tahiti in Tu-tapu's expedition.]

367. These two, Ue and Tau-tenga, came from Tauae and Muri-vai, and as each reached the shore they stood there on some rocks, and hence is the name of those rocks "Te turanga o Ue ma Tau-tenga" [the standing place of Ue and Tau-tenga]. They had said to Tangiia [at the former interview], "Return thou from here." But he did not return; he continued to follow his ancestors right down to the shore. There his ancestors turned and asked him, "Why do you follow us?" He replied, "I did not hand over any dwelling place for Karika, and my word to you two is, that I will deliver to him the chieftainship. I did so by word of mouth at Maketu [see

2. These trees are: *Kuru*, the breadfruit, *Ngatae*, the coral tree, *Katiara*, not known, *Kakava-atua*, the species of *Piper* from which the *kava* drink is prepared.

paragraph 314, Part VII.], but the deed was not accomplished then, on account of the objections of the priests and warriors." His ancestors replied, "That is a matter for you alone! We are going lest we been seen [by 'Tu-tapu's party]. Our word to you is, Go back, be gone!" He called after his ancestors, "Bury Parau," [who had been killed by 'Tu-tapu] and then the two went on their way, while Tangiia returned to Ava-rua. [It appears obvious that Tangiia feared his forces would not be adequate to oppose Tu-tapu and the Iva people without Karika's help, and hence the proposition to deliver over to the latter the chieftainship.]³

368. As he returned, on reaching Areau, Aroa's place, he said to him, "Tu-tapu has arrived and landed." Aroa asked, "Who are you?" "It is I, Rangi!" [Who Aroa was is not clear. As he did not know Tangiia, perhaps he was one of Karika's party], and then he went on.

Ue and Tau-tenga went on beyond, and taking the body of Parau-a-Toi [killed by Tu-tapu] they buried it at Iti-akaraua. After doing this they embarked on their canoe and paddled away. They now cut [the flesh] of each other so that the blood flowed, Ue was in the stern, Tau-tenga in the bows, each with their paddle. As they paddled against each other, they smeared the blood on their faces. [Here there is something missing apparently, but the blood smeared on their faces was evidently intended to impress the party of Ivans they were about to meet, with their apparent wounds. These Ivans were perhaps a second party following up Tu-tapu, or some of the latter's forces escaped from the battle.] The Ivans asked the two old men, "Where is Tu-tapu and the Ivans?" They replied, "They have all fallen; none are left alive; all have been finished with the weapons." As soon as the Ivans learnt this news, they put about and returned to Iva. Hence from this circumstance [of the paddling against one another] the four islets [? where] were named "Te Ruri-a-oe a Ue ma Tau-tenga." [The paddling against one another. Evidently this was done to deceive the Ivans and make them think they were confused with their simulated wounds. We see now how the old men kept their promise "to do their part," by deceiving the reinforcements for Tu-tapu.

We must postpone Tangiia's further adventures to another part.]

3. This paragraph is an amplification of No. 344.

NO TU-TAPU-ARU-ROA.

344. I muri mai i reira kua tae mai a Tu-tapu, kua uru mai i a Ava-rua ki uta. Kua ta i a Parau, kua mate—ko te tapu ia i te rakau a Tu-tapu. Kua aere maira nga tupuna o Tangiia—a Ue e Tautenga—e tae maira ki Tau-vae. Kua mangamanga i te ai, kua karanga atura ki a Tangiia, “Akaotiia te pu ma te pāu; tukia te karakia; e tangata tei vao.” Kua tomo maira ki roto i te are, kua kapiki atura a Tangiia, na-ko atura ki nga tupuna. “Tena korua!” “Teia maua!” “Teia a Tu-tapu?” “Tei te ra. Kua mou te pereteki, kua mate a Parau, kua paru.” Kua kapiki atura a Tangiia ki te tangata ki te vaie ei tau kai. Kua tāpu atura nga tupuna. “Auraka e tau kai; kare tatou e noo, ka oki vave ua maua.” “E aa te mea ka oki vave ua i korua?” “Ko te kitea aea maua.” Kua aue iora a Tangiia; kua karanga atura raua, “Aua e aue, ei i a maua tetai pae; kare koe e mate. No reira maua i ooro poiri mai ei kia kite maua i a koe, e kia kite koe i a maua, no te mea kua ki te enua i te Iva.” Kua iriiri ea ua iora a Tangiia i taua po ra. Kua aroa iora nga tupuna, kua oki atura.

345. Kua iri ana, ka vanangananga e—
 Ko nga koai-kura e, e tei runga rava,
 E ara ariki taku ara e toro'i au e—
 Ko teia ara e maunga noa, kua noa nei,
 E ara ariki te ara vanangananga, ka tupu io,
 E tiroia mai te kotupu ariki no Ka'u-kura e—
 Tei runga roa,
 E ara ariki taku ara rua e—
 E mamae noa e uru e,
 Ko nga koai-kura e, e tei runga roa,
 E ara ariki taku ara i toro'i au e,
 Ko teia te ara e maunga noa, kua noa nei,
 E ara ariki te ara vanangananga, ka tupu io, e,
 Ko tai ariki Tu-tapu ma Tangiia ra,
 Ka etau ki Avana-nui ra, tei runga roa
 Ara ariki taku ara rua e—

346. Kua unga atura i a Keu e Raka-nui ma o raua au tangata, i te oe i te vaka, kua aere atura ki Taiti. E tae atura ki Taiti, kua kake atura ki uta, kua tomo atura ki roto i te are, te kapiki ua te metua—a Pou-vananga—i roto i te vare, “E Keu! E Keu!” Kua ioi atura a Keu, “Teia au!” “E pa i naai ei, kua tau-iri a Keu i te tere a Rangi.” “Kare, ko au tikai teia.” Kua kave atura i te vae-vae: kia aa te rima o te metua ki te puta i te vaevae; ko te kiteanga ia o te metua. Kua po te mata o te metua. Kua ui ki a Raka-nui, kua kave atura i tona vaevae kia aa te metua, e tarape te makao-nui i tona vaevae.

347. Kua ui maira te metua, "E aa te aerenga?" "Kua aere mai nei maua ki a koe, kia kitea te ora e te mate; na Rangi maua i uuga mai." Kua karanga atura te metua ki a raua, "Tukiriia tetai ei; patia ia tetai maro; tauna tetai patu-tikura, e rua kaui i uirere; ko te kaui-ara i te itinga ei to rima katau ia, ko te kaui-ara i te opunga ei to rima kaui ia." Kua tiki atura e riro maira, kua rave iora i te kaui-ara i te itinga e te maro, e te patu, kua apaiia ki te puta-iu i te vaka—ko ta Tangiia ia; kua apai i tei toe i te vaka, ko ta Tu-tapu ia, ko te kaui-ara vava ia.

348. Ko e noo ua nei ana, ko e tuturu au,
 Kia ua kua ngaro ua toku ariki
 Tangiia ariki ki teia ana mea kino e—
 Ka aroa tae oki te noo, te noo ua nei e—
 Ki runga ra te angiangi i te itinga o te ra
 Tunuku i ka iti, ka puera, ka makuru.
 Ka koi ake nei te kaui ara ngaoro i a uirere ra,
 Ko e tuturu au kia ua
 Kua ngaro ua taku ariki Tangiia ariki
 Ki teia mea kino e, ka aroa toe oki,
 A tie ua kua ngaro oki rua e—
 E enua ia korongata e ko Taiti
 E tuturu au tie ua,
 Kua ngaro oki toku ariki Tangiia
 Ariki i teia mea kino,
 E ka aroa tae oki te noo
 Te noo ua nei ko Taiti-nui-maruarua
 E vao ana noo e kia kai e—
 I taku enua i a Taiti, e tuturu au
 E tie ua, kua ngaro oki e—

349. Kua kave atura i te metua ki te tanumanga; e ngaro e, te paku te kauma ra i te eva. Kua oti te reira, te tuku ra te tere ki te tai. Kua aere maira, kua akarakara ua ki tei mua, e ki tei muri i aua nga akairo ra. Ka po, ka ao, e, kia teitei te rā ki runga pu, kua akara ki tei muri kaui, kua ngaoro; kua kai-moumou te oe. Kua tupu mai te takao matangi e marangai. Kua tae ki Mangaia, kua kapiki maira a muri ki a Raka-nui, "E Raka-nui e! te tamaiti taoi." "Eia, vao atu." Kua aere maira, kua rongo maira i te maoro i uta, kua rerere a Keu e te tuaine, e Raka-nui, ki raro i te tai, kua kake ki uta, ko reo ia e te vava. No te vekunga i te nu, no reira a Reo; no te repo, no reira a te Vava. Kua ki a uta, koia nga te Vava ki uta.

350. Kua tae (atu raua) ki roto i te vai tamaki, kua kapiki maira a Tupa ki a Raka-nui, na-ko maira, "Koai ia potiki tamaine i kakea taku taua. Ngatea koe! E taua taku. Ngatea koe!" Kua oro

atura a Raka-nui, kua aru atu i a Tangiia. No reira te ingoa a Potiki-taua. E tae atura ki o Pee, rokoia atura e Tangiia ki reira. Kua anga maira te tuaine, kua ui atura te tungane, "Teiea te tuatua?" "Teiea te tuatua?" Kua ui mai ki te tuaine, "Teiea te rangi?" "Kua topa te tui-ika, kua riro. Teiea te tuatua a te metua: Ko nga kau-ara e rua, e tu mua tetai, tei muri tetai, e ngaoro to muri, kai-moumou ki te enua."

351. E kīa ope atu nga tupuna (akaraia i te 344) kua araara aere iora a Tangiia i tona au atua; kua moe te angai, kua atu te pare, te rakei, kua rere i te vaka i te akamaroiroiaunga, tetai ki tetai. Kua aere atu te akakite ki a Karika, kua aere maira aia; kua kokoti i te tamaki. E popongi akera kua aere maira a Ngati-Tangiia ki te aravei i a Tu-tapu. Kua aere maira ko Ngati-Tangiia ki mua, ko Karika ma tona au tangata ki muri; ki Apaapa-te-rangi, kua aravei i a Tu-tapu, kua etoti te tangata i reira. Kua topa a Kiri-engia, a Arevai, a Nga-pu-ariki a Nikao ki tai, kua kapua e Tupa, kua eke, kua rauka Nga-mata-roa e Nga-tapa-teatea, e nga taumata ki uta. Kua kapua mai e nga kurakau e nga tarai-rangi. Kua topa a Tupa ki muri, kua na muri a Tangiia, kua kapiki, "E Tupa! e oro!" "Ka oro ki ea? e taku ariki! Tupa mate ki te vaka, e taku ariki!"

352. Kua anga i reira a Tupa, kua tipi i nga upoko o nga Tarai-rangi ki te tokotoko, kua motu, e nga ku-rakau e nga pare-kakaia e nga tei ionga, nga vaitu, nga paki-uma. Kua mou ko Paremoremo. Ko te toa ia o Tu-tapu, kare rava i ngaueue. Kua noo ki reira a Ngati-Tangiia, kua iki i te ariki ki reira, i a Makea. Kua tuku i te rangi, i te taonga i te ariki, ko Are-vananga me Anura e tae mai ki tai. Kua tuku i te koutu, i a Muri-vai no Makea, i te raratea e te vaevae-roroa.

353. Kua maranga ki runga a Ngati-Tangiia, kua ta, kua mate ki reira ko Paremoremo, nga taua-raro, nga are-kura, nga makuoe, nga te ratoia nga are-matangi, nga mata-rua-au, nga are-tou, nga Karamu, nga vai-rono ua, nga tikopekope, nga are-ina, nga rau-utu, nga te-auero, nga maraka-mea-akauta-kura. Kua mou ia Papa-i-ova ki reira, e nga kakirori, kua kai ki te one, kare rava i mau ake—no Tutapu ia nga toa.

354. Kua tuku maira te tuaine i te nu ki te rima o Tangiia, kua akakite maira i te tuatua, "Kia vai koe i te nu e auna e te toe, ka mate a Ngati-Tangiia, e me auna e te ngutu, ka mate a Tu-tapu. E ā nu na nga atua; te nu mua na Tangaroa, na Rongo ma Tane ki Marae-koroa. Na nga ariki te rua i nga nu, ki Pae-taa, ki Arai-te-tonga. Na nga taunga ia te toru i te nu, ka vai na nga taunga tai vaanga, na te ivi tai vaanga e tuku ki roto i te vaa o te ivi. Na te vaka tai nu, ko te ā ia i nga nu. Ka vaa te nu ki Anga-takurua, tai vaanga; ki Are-nau tai vaanga." No te mea ko te pu ia i te vaka;

ko te ravenga teia i te puna i te nu a Tangiia. Kia vaiia te nu mua —koia ta nga atua, ta Tangaroa ma Rongo ma Tane. E rua vaanga na Rongo ma Tane. Te ngutu i te nu ka kaveia ki Ava-rua na Tangaroa. Te toe i te nu ka kaveia ki Marae-koroa. Ka vai ta nga ariki, ko te rua ia i nga nu. Kia ngaa te reira nu kua akaari ki te mata o Ngati-Tangiia kia kite. E kia oti i te akaari te nu te vaiia ra, kua tuku te rima o te ariki, kua tapa ki te aunga i aua nga vaanga nu ra. Ei reira a Tai-vananga e kapiki ei, "Nu-mata ki Pae-taa, nu-mata ki Arai-te-tonga." Kua vai ta nga taunga nu, e rua vaanga, kua akaari ki a Tangiia. Kua tu maira Takaia, kua tapaki i te rima ki runga, kua paii i tetai vaanga, kua oake ki roto i te vaa o te ivi. Kua kave tai vaanga ki runga i te au. Tokorua raua ki te pae ki uta, ko Tai-vananga e Takaia, tokoa ei te pae ki tai; ko Te Ngaro; ko More, ko Mao-vete, ko Tara-mai-te-tonga; ko te ivi ki roto pu i a ratou i ta ratou kainga kai.

355. Kua vai te a i nga nu, ko ta te vaka ia. Kia ngaa te reira nu, kua akaari rai ki a Ngati-Tangiia, kua akaari ki uta, kua akaari ki tai, kua aua e te ngutu; ko te ngutu ko Ngati-Tangiia ia; ko te toe i te nu, ko Tu-tapu ia. Kua akaari ki runga, kua kapiki a Tai-vananga, "Nu-mata ki a Te Ngae," koia rai Arenau. Kua vavaro te uo namata ki Anga-takurua, kua vavaro te uo.

356. Kia oti ia au apeape, kua mou te rima o Tangiia ki te rakau, kua titiri ki runga i taua rakau ra, kua tuku ki te rima o nga atua, kua kapiki atura, na ko atura:—

Ko te rakau e tu i te taua naai?

Ko te rakau e tu i te taua naai?

Kare rai tetai taunga i akakite mai. Kua kapiki maira a Rua-taunga, na-ko maira:—

Rakau e tu i te taua na Rongo ma Tane!

Na Rua-nuku, na Tu, na Tangaroa!

Ko Tangiia:—

E rakau e tu i te taua naai?

E rakau e tu i te taua naai?

Kua akakite maira a Rua-taunga:—

E rakau e tu i te taua na Rua-i-te-kari!

Na Tu-te-rangi-marama!

Amou aitu, e Rongo!

Koe i runga na!

Koia Anga-tua-a-pora.

Koi turanga au o Tangiia,

Tera rai mea e tu te mii.

E tu te ea, e tu te ara, e tu te pongi,

E umiumi noa e, e nana noa—

E peea ua akera.

E naai au, E te toa ?
 E, ka tupu ra io o
 Ko naai au, E te toa ?
 Araara i a Vai-piriri
 Ka eke i a Vai-parara,
 Araara i a Vai-tietie,
 Ka eke i a Vai-pikira,
 Ka akamarie i nuku,
 Ka akapukua noa,
 Ka ana maira koe e te toa
 E ka akangangaere i te mata
 O te taunga—u—

Ka aere ana mai ra koe, E te toa !
 E ka akangangaere i te mata o te taunga
 Kare oki e ngaro i a koe e tamaiti,
 Ko Tangi-koikoi au E Torea !
 Ko Tangi-tua ano ki tapa
 I te Moana o Kiva, Ki Kiva, ki ea ?
 Ki anga o Tonga-nui,
 E maunga nui ko Ao-rangi
 Ka vaa i taku tua.
 Ko te uru o Vai-moo
 Pupu ake ka rere tanga Taiti (? Tangata-iti)
 Ka aroa mea ra e.

Ko koe e ara taunga
 Tukutuku runga a Pia
 E, ko Marakai rere Taiti,
 Ko Te Ati-Iva ia
 Ko te akaariki ia ko Tangiia,
 Ko Mотор ia e rua ra e,
 Ko te Angai-aitu ia ko Tangiia,
 E te ka uraura atu na,
 Ko to upoko rakau tena
 E Rongo ma Tane,
 Ena ki to rima !

357. Kua rave maira i te rakau, kua epa, kua taki ki runga, kua tipu ko nga Kakirori ia, kua paru. Kua paru ta Karika, ko Paipai-ova. Kua oro a Tupa i te arametua, ko nga Pata-manu ia, kua paru ko nga Mou-rangatira ki uta, e nga Toiroa kua paru i a Tangiia. Ko Oroenga kua paru i a Tupa. Kua akaoma ki raro ; kua mama mai a Tangiia mei uta mai, kua tu ki te akaoma-omaanga ki raro, kua akara i a Tupa, te taka ra i raro i te tai-rua. Kua kapiki atura e, "E oki mai Tupa! e oki mai!" Kua ariu maira a Tupa ki muri e kite

maira ko 'Tangiia, kua tuatua maira, "E aa koe i kapiki mai ei ki a Tupa? Tupa mate ki te vaka, E taku ariki!"

358. Ko Nga-Vai-tangi kua mate i a Tupa, kua rauka katoa a Tupa ki reira. Kua paru nga papini i uta i a 'Tangiia; kua eke atura a 'Tangiia ki tai, kua ii ki runga i te tupuna ia te tiraa ua ra, kua mate i a Tu-tapu—ko te keteketeanga ia o 'Tangiia, ko te pakinga ia ki te ua. Kua mou ki raro mai i reira a Tauu-tapaeru, kua kai rava ki te one. E toa ia no Tu-tapu; kua paru i a 'Tangiia. Kua eke Te Iva, te aruaru aere rai a 'Tangiia i a Tu-tapu.

359. Kua riro te vai i a 'Tangiia; kua paru nga Are-toa e 'Tarei-marama; ko Nga-Kati-puku, ko Nga-te-raii, ko Kamakama, kua mate ia aronga i a Ngati-'Tangiia. Ka tapaeke ko Are-manii; ko Taketake, kua paru ia; ko Otu-tai, ko Are-papa ko Amangoa, ko Vai-reia, ko Te Utu-papa, kua mate ia. Ko Mao-oa-te-ara-kura, ko te Are-roa, kua mate ia; ko Apuapa, ko Vaenga, ko Te Pau, ko Are-ara, ko Pae-taa, ko Kumoi, ko Te Aū-o-rua-mano, ko Te Papa, ko Anga-iti, kua mate ia: ko Kainga-vai, ko Are-mū-atua, ko Te Kopua-iti, ko Te Kopua, ko Te Are-kiri-kava, kua mate ia aronga. Ko Au-o-te-koa, ko Nga-anga-iti, ko Pa-kaokao, ko Vaitara, ko Potu-kura, ko Puna-rea, ko Nga-are-kikau, ko Tietie, ko Tauaki, ko Are-vera, ko Iku-pa, ko Tau-penga, kua mate ia.

360. Kua tae ki Oro-iti, kua rokoia a Tu-tapu ki reira e 'Tangiia, kua tautopa iora, nako atura, "E tika, E Rongo ma Tane! i to tau-tai!" Otira oki, kua aere ta Tu-tapu rakau, kua tapai ki a 'Tangiia; kua motu te mamanga-rima-iti i te rima kaui o 'Tangiia i a Tu-tapu; kua temu iora aia i te toto i taua rima nona i motu ra, ki roto i tona vaa; kua pupui atura ki te mata o Tu-tapu ei tapura i te mata. Kua tapai atura i te toko-toki, kua motu atu, mei te toka atu rai, e te vae-vae o Tu-tapu. Te motuanga, kua topa te putiki ki reira, kua kapiki, "Kia rua tera o te apinga." Kua oro atura a Tu-tapu kua aru atura a Te Raiti-ariiki, e Puanga-te-rangi, e puke tamaine na 'Tangiia ia tokorua. Ko Oro-iti ia taua ngai ra. No te mea, kua iti te oro, kua pou te ao o Tu-tapu i tapaia ai taua kainga ra ko Oro-iti. Kua ekeke aere a 'Tangiia i runga—koia a Kau-eke; kua akaoma ki ko—ko Rangi-akaoma ia.

361. Ko nga mapere, e nga matipi, nga toko-para, kua mate ia. Ko te aere ua atura ia i te ta aere i te tangata e tae ua atu ki te vai i Avana; te aru aere rai a 'Tangiia i a Tu-tapu: kua oro a Tu-tapu na raro i te vai e tae ki uta atu. Kua topa te ei; ko "Kaa-tu" te ei ra: kua kake ki te maunga, a Tu-tapu, aere ua atura i raro i te kau-vai ki uta roa; kua topatapata te toto. E ivi tei reira, e ivi roa mei runga roa mai i tetai tuaivi, tika roa mai ei ki raro i te vai-metua; ka na runga i reira te ara. No te eekeanga i te toto i te vae-vae o Tu-tapu ki reira i topaia ai ki a Ara-eke-toto.

362. Te aru atu rai a Tangiia i muri, ma te kaku mai a Tu-tapu ki muri, i a Tangiia, "E Tangiia e! kia ora au!" "E aa koe e ora ai?" Kua karanga atura a Tangiia ki a Tu-tapu, "E aa e ora ai? Kua vao atu na oki au i taku enua noou, e Tu-tapu-arua-roa e!" Kua rere atura a Tu-tapu ki raro i te vai, kua uuna i nga mata i te rikarika i te tokotoko a Tangiia. Kua aru atura a Tangiia ki raro i te vai; kua opu i te miuiti, kua akaariu ki runga, kua nanao i nga ua-a-mata o Tu-tapu, kua apuku ki te vaa. Kua kapiki maira nga atua i te rangi, na-ko maira, "E ariki kai vave koe, E Tangiia!" Kua karanga atura a Tangiia ki nga atua, "Ariki kai vave, e aku atua! E aa rororongango nei tana aruaruanga i aku? Kua potopoto taku ao; kua akaruke au i aku nuku nona; ka kapi atu (? taku) vaa i reira; kua topa au ki te ara, ki te tai revareva i aia. Ka vao ka aa?" Kua oki, kua nanao i te mata kaui, ka apuku ki te vaa; kua patiiia ia e te tamaine, e Te Ra-iti-ariiki. Kua riro i aia te mata kaui; ko te mata-keukeu ia, i te mea e rua tu o taua tangata ra, e uri, e te keu. [Teia te mamao o taua ngai ra, e a *maire* paa mei tatai atu ki uta i taua ngai ra.]

363. Kua rave iora ratou i te kopapa o Tu-tapu, kua apai maira ki tatai nei, ki te tapere ra, ko Aroko, ki runga i te pakirakira-a-mato ra, ko Vai-tangi e ko Ioi—koia a Ara-kuo. Kua ta'u iora ki reira, kua ta'u iora, kare ake i maoo ki reira. Kua apai atura ki Avarua, kua kapiti ki reira i te apaianga mei Karika e tona nuku i te apai i a Maru-mamao, ma te tari i te tangata i mate ra. Ko te riroanga mai ia i a Maru-mamao ki a Karika me te nonianga i te apai ma te apinga o Tu-tapu ma Tangiia e tona nuku.

364. E tae atura ki Kiiiki, kua tatara iora i a Mamao (? Maru-mamao) ki reira, kua akaruke iora i te kiiiki ki reira i topa ai taua ngai ra ko Kiiiki. Kua peke mei reira, kua apai atura ki Avarua, kua tuku iora ki Tauae, e kua tuku ta Karika ki Enua-kura. E oti akera i reira kua peke i te apai a Tu-tapu, apai atura ki Kau-ariiki-rangi, kua tuku atura ki reira. Kua ni maira a Anu ki a Tangiia, "E aa te mea e kore ei e maoo?" Ko Tonga-iti rai a Anu. Kua karanga atura a Tangiia, "E aa?" Kua akakite maira a Anu, "Kua ta ainei koe i te tapu o to tamaiti, e te tapu o to tupuna o Tupa, tana i ta?" Kua karanga atura aia ki aia, "Kare!" Kua na-ko maira aia—a Anu. "Teia taku tuatua ki a koe, i tenana, taia te tapu o to tamaiti e te tapu o to tupuna i runga i aia: ei reira e maoo ei." Kua na-ko akaou maira oki. "I pou te mimiti i a koe, e aa i kore ei i pou te iku?"

365. Kua rave maira a Tai-vananga i te rau-kava, kua ta atura ki runga i a Tu-tapu, kua rave maira, kua karakia. E tuki akera te karakia, kua ta atura i te rau-kava ki runga i a Tangiia ma te taamo atu ki te vaa ma te aere te karakia. E oti akera kua noa i reira; kua akaue atura i te tangata ei mea vaie; tera te vaie, e popo-kuru, e popo-ngatae, e katiara, e kakava-atua. E kua apai atura, kua tao,

kua maoa iora e tapa ia i taua ngai ra ko Taana (? Tauna). Kua apai atura ki mua i te marae ko Kura-angi; kua kai iora ki reira.

366. E pou akera ta ratou kainga kai, kua uruoā iora a Tangiia i te tuatua ki runga ki a Ngati-Tangiia i taua rā ra. Teia te tuatua i akatakaia ki te kau taunga ma Ngati-Tangiia: Ko te rau i te tangata, auraka e taia te tangata; me tuā roa i te enua e tae ua atu ki tetai matamata mei te tuapoto i te enua e tae ua atu ki tetai matamata; ka katiri te tangata kia maata, kia ki te enua. Tera te rua: Ko te vakavaka nunui e aere mai ma te au, e tukua maira ki uta; e vakavaka nunui e akatu rakau mai ki te enua nei, e tipii upokorani ki te tokotoko. Ko nga tuatua ia i taua rā ra.

NO UE MA TAUTENGA.

367. Kua aere maira raua mei Tauae mai e Miri-vai; kua takieke ki tai, e tae atura ki tatai kua tutu iora a Ue ma Tau-tenga ki runga i nga toka, i topaia i aua nga toka ra ko, "Te turanga o Ue ma 'Tau-tenga." Kua akaoki maira nga tupuna i a Tangiia, "E oki koe i kona!" E kare rai aia i oki i reira; kua aru aere atu rai i nga tupuna e topa atura ki tatai roa. Kua anga maira nga tupuna ki muri, kua ui maira ki aia, "E aa koe i aru mai ei i a maua?" Kua karanga atura aia ki a raua, "Ko Karika, kare ei au i tuku kainga ake nona. Teia taku tuatua ki a korua: ka tuku au i te rangi ki a Karika, kua tuku vaa ua atu au i te rangi ki Maketu, e kare rai i iri te rangi ki runga, no te mea, kare rava i tika i te au taunga e te au toa." Kua tuatua maira nga tupuna ki aia, "Tei ia koe atura ia; ka aere maua ka kitea aea maua. Teia ta maua tuatua ki a koe, E oki, e aere." Kua oki atura tona roe, kua tauinu atu i muri i nga tupuna, karanga atura ki a raua "Tanumia o a Parau." Kua aere atura nga tupuna kua oki maira aia na tatai ki Ava-rua.

368. E tae atura aia ki Areau ki o Aroa, kua akakite ki aia, "E, tera a 'Tu-tapu. Kua uru ki uta." Kua ui maira a Aroa ki aia, "Koai koe?" Kua akakite atura aia, "Ko au! ko Rangi!" E oti akera, aere atura aia. Kua aere atura a Ue ma Tau-tenga e tae atura ki ko, kua rave iora i a Parau-a-toi, kua tanu iora ki Iti-akarua; e kia ngaro, kua kake ke atura raua ki runga i te vaka, kua ooe atura. Kua tapai iora i a raua, raua ua-o-rai, kia taē te toto. Kua noo a Ue ki te toe i te vaka, ma tona oe. Kua noo a Tau-tenga ki te puta-iu i te vaka ma tona oe; kua oe raua i te vaka, oe atu, oe mai, ma te amo i te toto ki o raua mata. Kua ui maira te Iva ki a raua, "Teiea a 'Tu-tapu ma te Iva? Teien a 'Tu-tapu ma te Iva?" "Kua inga parapara, kare ake e toetoe, e kua akaoti i te uu ki te rakau." Kia kite te Iva i te reira tuatua, kua oki atura ki Iva. I topaia i nga motu e ā e, ko "Te ruri-a-oe a Ue ma Tau-tenga."

PART XI.

TANGIIA BECOMES A GOD.

[The following is perhaps the most peculiar part of Tangiia's life, for he ends by becoming a god; and the very strange process he goes through to attain that distinction is very instructive as to Polynesian beliefs. The ceremony of *kava* drinking by the gods carries us back (I suggest) to India and Vedic times when the Hindu gods drank *soma*. Perhaps I may claim this as another "Aryan and Polynesian Point of Contact," of which many have been published in the "Journal of the Polynesian Society." One would like to have obtained from the Sage some further particulars of the deification of the hero 'Tangiia. His narrative in nearly all cases leaves so much untouched, because these undescribed parts were supposed to be known to all. Maori scholars will notice the inferior part the great god Tangaroa plays among the gods; Rongo-ma-Tane appears herein to be the principal god, and this latter double name again (I submit) carries us back to the gods of the Rigveda-sanhitra of the Hindus, where Indra appears as a double god; illustrated probably in Maori artifacts, by an image with two heads, back to back, of which there is one example in the New Plymouth Museum. On the question of the origin of *kava* drinking, and how it was used by the gods, and how finally it became a human custom, see Mr. Pratt's and Dr. Fraser's papers published in "Transactions Royal Society of N.S. Wales," 1890, page 96, *et seq.*, from the Samoan account.]

379a. [After all the doings connected with the introduction to Rarotonga of the ceremonies, etc., as described in a later part] Tangiia returned to Avarua [the present port of the island] and dwelt there. Karika came to him and said, "Let us two go to Iva [Marquesas] in order that we may have a look at 'Pata,' [? a tree] which I wish to obtain as a canoe for myself." Tangiia replied, "Not so! rather let us remain here." But Karika was insistent and said, "No! I shall not stay here. Here is our child Puta-i-te-tai take charge of him for me." Tangiia replied, "Why do you go away?" "I cannot stop; no doubt you will take care of our child," and then the child was handed over to Tangiia's care.

380a. Karika's canoe was now launched down to the sea; but there was delay on account of Ngati-Tangiia, because [some of them were to accompany Karika] and they did not want too many to go, leaving only one hundred men, women, and children behind, while other hundreds were to go. They sailed away and arrived at Iva. On arrival there Karika went ashore and interviewed Tou-tika, and endeavoured to enlist his aid in destroying the Ngati-Tangiia [members of his crew]. When Muu-tonga and Muu-tokerau learnt of this they

came to Ngati-Tangia and said to them, "Karika has laid a plot to destroy you all." And then they comforted [*sic*] themselves by observing that the candle-nut torch spurted forth twin flames that night, and considered that this omen was favorable, and it was decided, "If we cut the tree down it will take a long time—what then? To dig it out by undermining the roots will be the most speedy." They did so, and the tree was soon felled. They left it lying there, then all hands went on board the vessel and returned to Rarotonga [leaving Karika at Iva].¹

THE CHIEFS AT AVARUA.

381a. Tangia had born to him, at Tahiti, a son named Motoro, and from him descend the following people:—

26 Tangia=Moe-tuma [of Mauke Island, see par. 283]

Vaa-rangi-nui=Motoro Te Rei

Pua-ara-nui=Uenuku-rakeiora

23 Uenuku-te-aitu

Rua-tapu²

[and 22 more generations down to 1900—see par. 381a in the original. But the important thing in this genealogical table is, that Uenuku-te-aitu is an ancestor of the Maori people of New Zealand, a great priest living in Ra'iatea and Rarotonga Islands in the same and preceding generation that the Fleet of Canoes came to New Zealand in the middle of the fourteenth century. We shall see in the next paragraph that there was an inundation in Uenuku-te-aitu's time which the Rarotongans call "Te Tai-o-Uenuku," while the Maoris call it "Te Tai-o-Ruatapu," after Uenuku's son. It will be seen from paragraph 291, Part VII., that Motoro above was carried away miraculously to Mangaia Island, and thence came to Rarotonga—see paragraph 291³].

In the times of Uenuku-te-aitu the waves grew up. [They rose on to the flat land—probably due to a severe hurricane, or perhaps an

1. This is very obscure, and apparently something has been omitted—it may refer to the felling of the tree named "Pata," which Karika wanted as a canoe.

2. In Ruatapu's time lived a man named Rata, who is possibly the same man mentioned as one of those who helped to build "Te Arawa," and other canoes that came to New Zealand in the fourteenth century—and that was the period when this Rata flourished. He must not be confused with a more ancient Rata who lived in Samoa, the son of Wahie-roa.

3. It is thus stated in paragraph 291, but it is apparent from other sources that Motoro remained at Tahiti for a long period, and was afterwards taken to A'ua'u (or Mangaia), and thence to Rarotonga.

earthquake.] And also in his time the senior line of descent was changed, and he became a *mataiapo*, or minor chief; when he grew up he originated strife at Avarua, a circumstance which is called "Te Au-kurukuru." Another cause of trouble [? just then] was because Te Ngana seized some [growing] food. The two high-born women, Pua-ara-nui and Vaa-rangi-nui [see proceeding table] were daughters of Tou-tika and Pa-koko, of Iva [Marquesas]. The canoe in which Pua-ara-nui came, landed at Vai-kokopu; which is also named "Pa-koukou," and thence she went inland to a place named Uru-ngan to live. "Patnki-tonga" was the name of Te Vaa-rangi-nui's canoe, and she landed at Te Pau, hence is the name of the place Patuki-tonga, and she dwelt at the place named Taki-manini.

[In Mr. Savage's "Tuatua taito," p. 24, he says, "That Uenukura-keiora married a high chieftainess named Te Rangi-totoro, and they had a son named Toroa, who was appointed an *ariki* with the accustomed ceremonies." He adds, "It is believed his descendants are at Avaiki-tantau (New Zealand), because they sailed away to the west and none of his descendants can be traced at this time"—in Rarotonga. Toroa was the captain of the "Matatua" canoe that landed at Whakatane in the Bay of Plenty, New Zealand, in the fourteenth century, according to Maori history.]

The bastard son of Runanga [mentioned on the pedigree] and Maken-te-ra-tu [flourished ten generations after Tangiia] named Rongo-oi, raised a rebellion and caused a breach in the line of governing chiefs which had existed from the times of Tangiia and Tu-tapu down to him, and he became an *ariki pu-tokotoko* [or secondary or supporting *ariki*] at Vaipae.

In the times of Te Ariki-tapu-rangi [see the table in the original, paragraph 381a] the word of God arrived in Rarotonga, when Makea-pori and also Karika [not of course the original] were living. Pepeia was the [Tahitian] missionary who brought the gospel here in the year 1822. Some of the names in the genealogy have dropped out, and are not known; for instance Ta-potu-kura; the Ngati-Tinomana can supply the omission.

OTHER DESCENDANTS OF TANGIIA.

382a. Tangiia had three wives: Mokoroa-ki-aitu, Ati-te-poron and Vai-te-mii, the first being a daughter of Karika [see paragraph 316, Part VII.], the others were daughters of Tane-kovea (or Tane-korea) [see paragraph 339].

26 Tangiia = Mokoroa-ki-aitu.

—
|
Ora

24 Tara-ure, etc., etc.

THE APOTHEOSIS OF TANGIIA.

Tangiia was dead at this time, he died in the house at Pure-ora. After his death his spirit flew up above to the *tuputupu* [wandering spirits] and there bewailed his body lying below near the sea. When [the god] Tonga-iti from below at Paepae-tuaivi looked up to the mountains, he saw the spirit of Tangiia "flaming" amidst the wandering spirits, so he ascended and there saw Tangiia's spirit, and asked him, "What are you lamenting about?" To this the spirit replied, "I am bewailing my body down there at the sea!" Tonga-iti then asked the spirit, "How long have you been here?" Said Tangiia's spirit, "From last evening, during the night and the day, have I been lamenting." Tonga-iti then proceeded to stop the lamentation, so said, "Remain in quietness. You will never be able to return to your body for it is rotten by this time."

383a. Now [the god] Tangaroa was at Ata-kura, whence, looking up to Mount Ikurangi he saw [the spirit] "flaming" on that mountain. So he came to see what it was, and, behold! there were Tonga-iti and Tangiia. He addressed Tangiia saying, "Is this the *ariki* who worships the gods?" He spoke to [the god] Tonga-iti saying, "What shall we do about it?" He replied, "It would be best to take [the spirit] to the presence of Rongo-ma-Tane." Tangaroa agreed to this, and not long afterwards the scent of *kava* drink was perceived, and then Tangaroa said, "The *kava* is prepared," [he said so] because Ruru was quick to make it at Ia-te-oro. Then Tonga-iti said to Tangaroa, "You go and fetch some *kava* for us two." So Tangaroa went on the errand, and whilst he was doing so, Tonga-iti said to Tangiia's [spirit], "Thou wilt be the *ono* for Tangaroa's *kava* presently.⁴ This is my word to you, let me swallow you and then I will eject you out." And so he proceeded to swallow him [the spirit], and then ejected him forth again. After that Tonga-iti said to Tangiia, "Now you swallow me," which the latter did and then spit him out again. They then waited, and presently Tangaroa arrived with the *kava*, which was chewed and then strained [in the usual manner, but it is generally a young woman's work to do this], and then it was set before them and they drank of it. After the drinking, Tangaroa seized Tangiia and made use of him as an *ono*; he swallowed it [the spirit] and then spat him out. Tonga-iti did the same, and then came Tangiia's turn to do the same both to Tangaroa and Tonga-iti.

[This "swallowing" of one another is very peculiar, but such an act is not confined to this story. In another tradition which relates a

4. *Ono* is something such as fruits in the way of eatables, always taken after the drinking of *kava*. It will be observed that these gods are like those of the Hindus, and drank *kava* as the latter drank *soma*.

serious dispute between some of the tribes of Rarotonga, it is related that at certain ceremonies in which the god Tangaroa entered (*akauru-uru*) his medium named Kiriparu, a noted priest, in order to allow the priest to declare the result of the fighting, he (the priest) says, "It is well, O my elder brethren! that ye have arrived. (Had ye delayed) ye would have been swallowed as an *ono* (or fruit, etc., always taken after drinking *kava*), after drinking my *kava*." And then (the story says) the priest, not having time to finish his prayers before the sun set, *commanded the sun to stay in its course to allow him to finish!* "And the sun came back whilst everybody watched it, shouting their wonder and astonishment." After this was a great feast.]

384a. When all this had been done [the gods] told Tangiia, "Now you possess *māna*" [power], and arising they all ascended to the sky, to convey Tangiia to the presence of Rongo-ma-Tane. When they arrived there they left him outside on the cross-tie of the roof of the house of Rongo-ma-Tane. On leaving him they gave him instructions, "As soon as the gods have finished their *kava*, you must enter the house." The two [gods] then entered the house, when Rongo-ma-Tane asked Tangaroa, "What is this stench? Have you two been eating a man's spirit?" Tonga-iti confessed, saying, "You are correct—we have just been consuming a human spirit." Rongo-ma-Tane then asked, "Where are the remains?" The two gods were silent; they had not a word to say. Tangiia outside hearing these words was stricken with fear, and rushed into the house and planted himself on the hips [lap] of Tonga-iti. While resting there the *atua-tini* [the many gods] asked, "Who is this *ariki*?" Tangaroa replied, "It is Tangiia-ariki?" Again they asked, "Is this the *ariki* who worships his gods?" The answer was, "Truly it is so!"

385. After this acknowledgment, the "many gods" felt a desire to taste him, and after the straining and drinking of the *kava*, they all swallowed him [Tangiia's spirit] as an *ono* to the *kava*. Then he did the same with all of them. After this meal Rongo-ma-Tane said to Tonga-iti and Tangaroa, "Take him away and appoint a *purapura* [a man with the powers of a medium], and when done you two return." They therefore came along and found Ruru, who was engaged in clearing land, and into him they placed [the spirit], and then came on to Arai-te-tonga.

[Apparently this proceeding was equivalent to the appointment of a special priest, or medium of communication with the gods, though I am unable to say if Ruru and his descendants remained as the medium of Tangiia, though the latter was deified.]

386. The name of Tere-upe [who was apparently one of Tangiia's contemporaries] was changed to Te Ariki-tara-are [the *ariki*-by-the-side-of-the-house], in remembrance of the circumstance of the waiting

of Tangiia at the side of the house of Rongo-ma-Tane whilst in the heavens above. And Maro-eiva's name was changed to Vira, to recall Tonga-iti's being sent down from Mount Ikurangi; thus:—

26 Tangiia=Mokoroa-ki-aitu

—
|
Ora

|
Tara-are

|
Ikurangi

[and twenty-seven descendants down to Kai-enua. See the original paragraph 386. This line of descent is about four or five generations longer than the mean number (26) from Tangiia to the year 1900. Probably there are several women on the line, and thus its length.

Paragraphs 387, 388 give some of the descendants of Tangiia's two other wives, the daughters of Turi-korea the aboriginal; but the Sage confesses his inability to follow the lines down correctly. The above paragraph shows how the ancestors of the Sage, who dictated this history, got the name Tara-are, i.e., Te Ariki-tara-are.

Here ends the history of Tangiia, a man who played an important part in Polynesian history, and ended by becoming a god. *Otira ua!*]

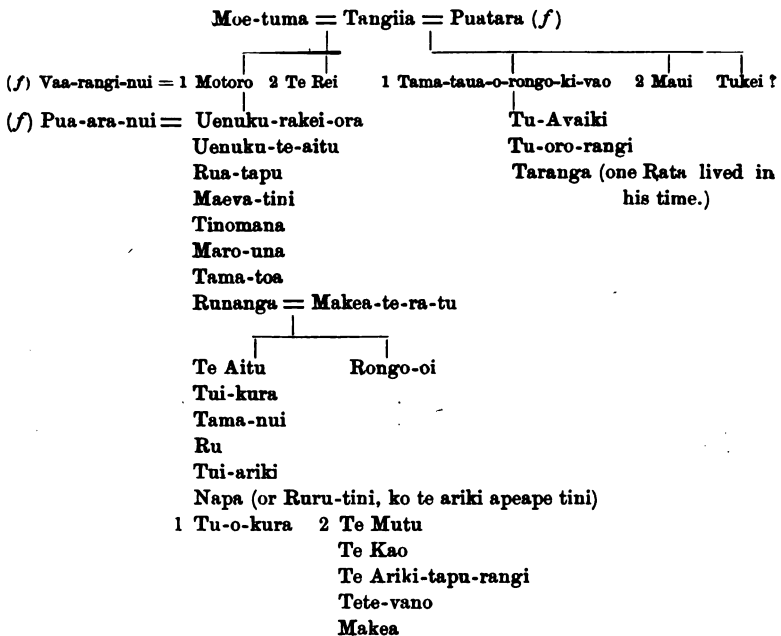
379a. Kua oki atura ki Ava-rua, kua noo iora; kua aere maira a Karika ki a Tangiia kua tonu e, "Ka aere taua ki Iva, ka akara i a Pata ei vaka noku." Kua karanga atura a Tangiia ki a Karika, "Eia! ka noo taua!" Kua maro mai rai a Karika, "Eia! kare au e noo. Ina! ta taua tamaiti ki a koe, a Puta-i-te-tai, ki a koe." Kua karanga atura aia, "Eaa oki koe ka aere?" "Eiaa tena, oku-paa koe kia aa taua tamaki" (? tamaiti). / Kua tuku atura aia.

380a. Kua topa to Karika pāi ki te tai. Kua roa ki a Ngati-Tangiia; tera te mea i roa ai, kare e tika kia uri-tumuia te tangata, e vao tetai rau ma te vaine e te tamariki, etai rau ua ake te aere. Kua topa atura ia pāi ki te tai; kua aere, e tae atura ki Iva. Kua aere atura a Karika ki uta, ki a Tou-tika, kua akakite atura ki aia, ka ta a Ngati-Tangiia. Kia kite ra a Muutonga e Muu-tokerau, kua aere mai, kua akakite ki a Ngati-Tangiia, "E kua mate te kokoti mai nei a Karika i te tamaki i a kotou, ka ta." Kua akamaroiroi iora i a ratou i a ratou ua-o-rai. Kua pueke iora i te tuitui i taua po ra, kua kimi iora, na-ko akera, "Me tipu ka roa, e akapeea." "E ko i te aka te vave." Kua pera iora ratou, kare i mamia kua topa ki raro,

vao kia takoto. Kua aere te tangata ki runga i te pāi ko te oki mai ia ki Rarotonga nei.

NO TE AU TUPU ARIKI I AVARUA.

381a. Kua anau akera ta Tangiia ko Mотор, i anau aia ki Tahiti:—



Ia Ue-nuku-te-aitu, i tona tuatau kua tupu te ngaru. I tona tuatau oki kua akapikiia iora te rere, e riro iora aia ei Mataiapo, e kia maata taua tamaiti ra kua ori aia i a Avarua, koia te aū Kuru-kuru. E aunga kai tetai ara na Te Ngana. E puke tapaeru no Iva a Pua-ara-nui, e Te Vaa-rangi-nui; e puke tamaine na Tou-tika e Pa-koko. To Pua-ara-nui vaka i kake mai aia i raro i te ava i Vai-kokopu, koia a Pa-koukou, aere atura ki roto i te uru-ngau i ko, i te motu. Ko Pa-tuki-tonga to Te Vaa-rangi-nui vaka, i kake aia ki o Te Pau, koia a Pa-tuki-tonga; aere atura aia ki roto i te urungau i Taki-manini noo atura ki reira.

Kua anau maira te tamaiti puti a Runanga raua mā Makea-te-ra-tu. Koia a Rongo-oi. Kua akatupu aia i te tamaki, kua aia e ia te rau tangata a Tangiia mei Tu-tapu mai, e tae ua mai ki aia. Kua taka te pua-Tangiia ma Rongo-oi, kua riro aia ei ariki pu-tokotoko i Vaipae. Ko Te Ariki-tapu-rangi, kua tae mai te tuatua na Te Atua, i tona tuatau, e Makea-pori e Karika. Ko Pepeia te orometua i tae mai ai te tuatua i te mataiti 1822.

Kua ngaoro atu tetai pae, kare e kitea, kua topa a 'Ta-potu-kura, na kotou iora e akakite, e Ngati-Tinomana.

TE AKAATUAANGA I A TANGIIA.

382a. E toru vaine a Tangiia, ko Mokoroa-ki-aitu e Ati-te-porou, e Vai-te-mii. Na Karika a Mokoroa; na Tane-korea a Ati-te-porou e Vai-te-mii. Anau ta Mokoroa ko Ora, anau ta Ora ko Tara-are. Kua mate a Tangiia i reira, i mate aia ki roto i te are i Pure-ora. E, kia mate, kua rere te vaerua ki runga, ki roto i te tuputupu aue ua maira i runga i reira, ki tai nei, i te kopapa. E kua akara atura a Tonga-iti i raro nei i Papae-tuaivi ki runga i te maunga, te mura ua maira te vaerua o Tangiia i roto i te tuputupu. E kua kake atura aia ki runga, kite atura aia i a Tangiia, kua ui atura, "E aa koe i aue ua?" Kua akakite maira a Tangiia e, "E aue ua ana au ki taku kopapa i tai." Kua ui atu rai a Tonga-iti ki aia, na-ko atura, "Mei naea mai koe ki kona?" Kua akakite mai rai a Tangiia ki aia, "Mei te aiai mai au, e po e ao ua mai nei toku aue-ua-anga." Kua tāpu maira a Tonga-iti, na-ko maira ki aia, "Aere mai, ka noo. Kare koe e tae; kua pirau to kopapa."

383a. Kua akara mai a Tangaroa i mua, i Ata-kura, ki runga i taua maunga rai ko Iku-rangi, te mura ua ra i runga i taua maunga ra. Kua aere maira aia, kua atoro, e ina! ko Tonga-iti e Tangiia. Kua papaki maira ki a Tangiia, na-ko maira, "Ko te ariki araara atua nei teia!" Kua ui atura a Tangaroa ki a Tonga-iti, "E ka akapeea?" Kua akakite maira a Tonga-iti, "Ka kave ki te aroaro o Rongo ma Tane," Kua akatika atura a Tangaroa. E roa akera, kua aunga mai te kava; kua karanga rai aia, "Kua aunga te kava." No te mea, te vave ra a Ruru i te kava i Ia-te-oro. Kua akaunga atura a Tonga-iti i a Tangaroa, na-ko atura, "E oro koe ki tetai kava no taua." Kua aere atura a Tangaroa; ei te aerenga, kua akakite a Tonga-iti ki a Tangiia, na-ko atura, "Ko koe te ono i te kava o Tangaroa akonei, Teia taku tuatua ki a koe; omai koe kia apukuia e au, e mama atu koe ki vao." E kua apuku atura a Tonga-iti i a Tangiia, e nama atura ki vao, e kua karanga atura rai a Tonga-iti ki a Tangiia, na-ko atura, "Ka apuku mai koe i aku." Kua apuku atura a Tangiia i a Tonga-iti, e mama atura ki vao. E oti akera, kua nonoo ua-o-rai, teia mai a Tangaroa ma te kava; kua ngau iora i te kava. E oti akera kua tatau te kava e kua turu, e kua inu. E kia pou te kava kua opu atura a Tangaroa i a Tangiia, kua apuku ei ono i te kava; e pou, kua mama ki vao. Kua pera rai a Tangiia i a Tangaroa, kua apuku i aia, e mama atu ki vao: kua pera katoa aia ki a Tonga-iti; kua apuku i aia, e mama atu ki vao.

384a. E oti akera te reira, kua akakite iora raua ki a Tangiia e, "Ka mana koe!" Kua tu akera ratou ki runga, kua aere atura ratou ki runga i te rangi i te kave i aia ki mua i te aroaro o Rongo ma

'Tane. E tae atura ki runga i te rangi, kua vao iora i aia ki vao i te kapeu-tara i te are o Rongo ma 'Tane. Kua vao iora i reira, kua iku e "Kia pou te kava, te kava o nga atua akonei, ka tomo ake ei koe ki roto i te are." Kua tomo atura raua ki roto i te are, kua ui maira a Rongo ma 'Tane ki a Tangaroa, na-ko maira, "Ea teia eku-eku? No te kai vaerua tangata anei korua?" Kua aaki atura a Tonga-iti, na-ko atura, "Kua tika! no te kai vaerua tangata rai maua." Kua ui akaou mai rai a Rongo ma 'Tane ki a raua e, "Tei ea te toe?" Kua muteki ua-o-rai raua i reira, kare i ki atu. E akarongo akera a 'Tangiia i vao, i taua tuatua ra, kua tupu te matakū, kua oro atu ki roto i te are, kua noo iora ki runga i te uua (? ūa) o Tonga-iti. Tei tona nooanga ki runga i te ūa o Tonga-iti, kua ui maira te atua tini, na-ko maira, "Koai teia ariki?" Kua akakite atura a Tangaroa, "Ko 'Tangiia ariki." Kua ui maira rai, na-ko maira, "Ko te ariki araara atua ra tena a?" "Koia!"

385. E oti akera te reira tuatua, kua kaki iora ratou ravarai i aia, kua tarapurapu iora ratou i te turu i te kava, e kua inu, e kua apuku ratou katoatoa i aia, i te ono i te kava. E kua pera katoa aia i a ratou ravarai. E pou akera ta ratou kainga, kua tuatua maira a Rongo ma 'Tane ki a Tonga-iti raua ko Tangaroa, "Ka aere korua, ka kave i aia ki tetai purapura nona; e kia mou tikai, ka oki mai ei korua." Kua aere mai ra, e rokoia mai rai a Ruru tei te vaere rai, kua akauru maira ki roto i aia, kua aere maira ki a Arai-to-tonga.

386. Kua topa iora i te ingoa o 'Tere-upe ko Te Ariki-tara-are—ko te noo-ua-anga o 'Tangiia ki te tara i te are o Rongo ma 'Tane i runga i te rangi, taua ingoa ra. Kua topaia a Maro-eiva ki a Uira, no te unga a Tonga-iti i runga i Iku-rangi taua ingoa ra. Koia kua anau akera ta Tara-are ko Iku-rangi:—

Tangiia = Mokoroa-ki-aitu

Ora

Tara-are

Iku-rangi

Mata-o-te-rangi

Te Aū-atua

Te Ono-kava

Te Tūputupu

Iro

Oata

Te Ariki-kai-enua

Te Ariki-karo-taua

Kino-te-ao

Tongi-mata

Te Kiri-mania

Te Kiri-parapara

Te Noo-anga
Tariaka
Te One-enua
Otake
Tiratua
Korekore
Te Ruarau
Take
Tara-are
Amama
Puna
Te Aū-kava
Nui
Tupa-ma-oa-ariki
Kai-enua

387. Kua anau ta Vai-te-mii ki a Tangiia, ko Ui-rangi. Kare i kitea teia pae, tei rotopu ua mai paa teia Ui-rangi, ko Ui-rangi-pao-toki. Anau tana ko Tou-tarei. Kua ngaro tana mei reira mai e tae ua ki a Tu-iti; kua anau tana ko Maia, anau tana ko Toa.

388. Kua anau ta Ati-te-porou ki a Tangiia, ko Te Ava. Kare i kitea tana tama ma tei pau mai i muri i reira e tae ua mai ki a Tu-vairangi. Tana ko Ruaa, tana ko Tu-ra-tai; tana ko Toa; tana ko Papae-atua; kua papani i aia a Te Ava, kare e katiri toe, kare e uraura toe. No te ekei atua i Tangaroa ia, ko Te Teo-o-Iva e Te Ava.

STORY OF THE RACE OF PEOPLE CALLED THE MENEHUNES, OF KAUAI.

(A HAWAIIAN TRADITION.)

TRANSLATED¹ BY THOS. G. THURM.

THE race of people called Menehunes were small people, it is said they were below the knees of Naipualéhu.² If that is true as stated by the ancients then they were small indeed, short and rotund, according to some descriptions. They were known to be powerfully built, stout and muscular; their skin was red, their body hairy; their nose short and thick set, and their low protruding forehead was covered with hair. They had big eyes hidden by long eyebrows, and their set countenance was fearful so that they were unpleasant to look upon.

Their dwelling place was in the mountains, above Waimea, near perhaps to a place known as Waineki. There was where this race was frequently seen. Their houses were of banana leaves; their conversation was a kind of murmur like the low growl of a dog; they were loud-voiced in their laughter, and were in perfect accord in all their undertakings and manner of living. They subsisted on bananas, silver-sides and shrimps. The Menehunes' hunger was satisfied with one or two bananas, or a single handful of small fish sufficed for each. The silver-sides and shrimps were the meat [food] to supply this people on account of their great number, whereby they were able to perform important tasks in a single night and complete by dawn the work undertaken.

The watercourse of Kikiaola, above the Waimea River, was built by this race of Menehunes who dug the course and laid the stones smooth and tight in the following manner: In the night of Akua (full moon) perhaps was their construction of the watercourse of Kikiaola brought to completion. It is said that they stood in line from above the waterhead of the watercourse of Kikiaola to below Polihale, and by the hand of this and that Menehune each stone was passed this long distance of some five or six miles, and yet, the course was completed and the water turned in by morning in its construction. The chief that encouraged this race of Menehunes to the task, rejoiced greatly at hearing of, and seeing the completion of the watercourse of Kikiaola,

1. A somewhat free translation to lessen the tautology of the original.
2. A celebrated Kauai dwarf of but three feet in height.

to benefit the laboring people residing at Paliuli, and the water flowing down its course to enable the *taro* to grow thriftily for their sustenance.

The durability of the Kikiaola watercourse. From the construction by the Menhunes up to this day none have broken down this firmly built watercourse of Kikiaola, a kind of mysterious labor of these diminutive people. At its completion they had insufficient food for their maintenance, therefore, as they could not longer remain at Waimea, on account of the scarce and diminishing supply of the silver-sides there, they learned that a couple of young chiefs at Puna, Kauai Island, were seeking [them]. There, living in the valley between the Kipu River and Niumalu, resided Ale-koko, the brother, and Ka-lala-lehua, the sister, young chiefs of handsome countenance, who agreed together to construct a fish-pond each for themselves. At the removal hither of the Menhunes they began the construction of the fish-ponds of these young chiefs of Niumalu, afore mentioned.

In the erection of the fish-ponds of these young chiefs, that of the brother was built on one side of the Niumalu River (now leased to Chinese), while the sister's was located on the side toward Kipu, but, strange to say, the wall around the pond of Alekoko, the brother, was completed, while that of Ka-lala-lehua, the sister's was not.

It is said that the work on these fish-ponds was done in one night. The stone gathering and smooth fitting of these enclosures reached from the sea-beach of Makalii, about a mile and a-half from Niumalu, was and declared by some to be perhaps two miles or more distant. As in the construction of the Kikiaola watercourse, done at night, so were these fish-ponds, the pond of the brother completed, and that of the sister unfinished at dawn, when all the Menhunes returned to the mountains because they were a queer people at the approach of daylight. There was only a small section more to complete Ka-lalal-elua's pond when daylight came on, but one by one the Menhunes fled to the mountains until all had disappeared by dawn. The sister seeing her fish-pond incomplete was grieved, and wept at its unfinished state, while the brother rejoiced at the completion of his. The stones gathered for the sister's pond still remain in the stream to this day.

These two young chiefs, Alekoko, the brother, and Ka-lala-lehu, the sister, were born in the valley and dwelt near that stream, and over it the rainbow continues to arch to the present time. Residents of the place upon beholding the rainbow spanning the valley acknowledged that it was for those young chiefs, saying: "These are vigilant chiefs."

According to the statements of residents of this valley of Niumalu, this regal pair possessed supernatural powers, the sister at times changing to a lizard, and the brother assuming a shark form on his back at times. Directly beneath that valley was a deep hole wherein the water at times was hot, and at other times cold. It might have been true, but now it has entirely disappeared.

It was stated by my grandparents, now dead, that they heard of the character of the Menehunes in this wise: They were in the upland region of Waineki, where they slept, the place of the Menehunes in olden time. At night, on lighting a fire to roast bananas, before being cooked for eating they would be snatched away with long poles by these Menehune folk, snatching them off the burning coals. Not indeed is the like of the small size of this race; their countenance inspired fear should you behold them, and unsightly was the appearance of their eyes, yet they were not angry or quarrelsome men, said my ancestors, who learned clearly of their characteristics.

The Menehunes were very diminutive, a people greatly afraid of daylight, but at night, oh my! it was glory to them. They were united in all their great undertakings, and were certainly of supernatural kind, as witness the watercourse of Kikiaola unto this day; no one dared break down the structures of the Menehunes. On observing closely the stones used in the work, they were large indeed, and so it is with the fish-pond of Alekoko unto this day; the strength which they put into their work has endured to the present time, as is seen, though the grass has grown among the outer stones of the enclosure, those in sight, but the top stones are hidden by the thick growth of grass. Stones that had fallen were replaced by the Chinese. In past years of great flood this fish-pond suffered no damage by freshet, the water flowed over the walls, but no part has tumbled down to this day.

The way of my ancestors hearing of this kind of people was by going up to Waineki, right above and looking down into Wainiha valley. They went up there to collect sandalwood for the chiefs, and slept in the mountains from time to time, and thus became familiar with the locality of this strange race, and learned they were good people; they molested no one without cause. In the matter of food, they approached if bananas were being roasted by kanakas in the mountains in the ancient time of long ago.

The lasting quality of these structures erected by the Menehunes continue to this era, these places renowned by their labors show the goodness of God in creating people of different races by whose labors His magnanimity is manifest. Some claimed these were Mu-ai-maia³ (banana-eating-bugs), but my grandparents maintained they were true Menehunes.

[It is a question whether these Menehune were, or were not, some of the negroid people of Indonesia brought into the Pacific by the ancestors of the Polynesians to man their canoes. There are several things in the traditions of other branches of the race than the Hawaiian that seem to confirm this view. In Tahiti the Manahune were a lower class of people than the Polynesians. In Rarotongan

3. The Mu-ai-maia and Menehune myths of Hawaii may be likened to the gnomes and fairy stories of our day.

traditions they are known as Manaune, and in Mangaia Island there is still a tribe known by that name. The Maori name for a strange people known to their traditions is Manahua, probably the same word as Menehune. In Maori, the word *manahune* means a scar, such as some of the Melaneseans burnt into their flesh instead of tattooing.—EDITOR.]

MOOLELO O KA LAHUI KANAKA I KAPAIA MENEHUNE, O KAUAI.

O ka lahui kanaka i kapaia ka Menehune, he kanaka liiliii, ua oleloia malalo iho o na kuli o Naipualehu. Ina he oiaio ia olelo pela a kahiko, alaila, ua liilii io no; he ano peke, a pahaa ma kahi olelo ana. He kino ano paakiki, he puipui nae a ka lawakua; he ili ulaula, a he huluhulu ke kino, he mukokikoki ka ihu, he muomuo ka lae me ka paa i ka huluhulu; he nunui na maka i uhiia aku e ka hulu o ke kuemaka, a he pupuka a ku i ka hoo-maka'u-kau ua helehelena, e hoihoi ole ai oe ke nana aku ia lakou.

O ko lakou noho ana aia ma na kuahiwi o uka o Waimea la, aia paha makahi e kokoke ana ia wahi i kapaia o Waieki, Malaila ka iike nuiia ai keia ano lahui. O ka lauhulu o ka maia oia ka ko lakou hale, o ka lakou kamailio ana he ano nu-nu-lu elike ka me ka nu-nu-lu ana a ka ilio; o ka lakou akaaka ana he nunui ka leo; he poe like loa keia ma ka lakou mea e hana ai. He ano lahui eepa no keia ma ko lakou ano, ka lakou hana a me ko lakou noho ana. Ko lakou ola ana, ka maia, ka hinana ame ka opae, ua moana no ka ka Menehune ina akahi a elua maia, a o ka piha lima hookahi ua maona ihola no ka mea hookahi. O ka hinana ame ka opae na i-a e lawa ai keia poe, no ka nui maoli o keia ano lahui kanaka; pela i hiki ai ia lakou ke hana i kekahi hana nui, i hookahi no po a ao, ua paa a pau ia hana i ka hanaia.

O ka auwai o Kikiaola, mauka o ka muliwai o Waimea, na keia lahui Menehune i hana ia auwai, i eli a i nini i ka pohaku a paa, a penei ka lakou hana ana. I ka po paha o Akua i hana ai lakou i ka auwai o Kikiaola, a paa no i ka po hookahi. Ua oleloia, ua ku laina lakou mai luna aku nei o ke poo-wai o ka auwai o Kikiaola a hiki ilalo o Polihale, a maluna o ka lima o kela ame keia Menehune pakahi i halihali ia mai ai ka pohaku mai keia loihi mai aneane paha e piha na mile he elima a eono paha, eia nae, ua paa ua auwai, ua komo ka wai a e kahe ana i ke kakahiaka ana ae i hanaia ai ua auwai nei o

Kikiaola. Hauoli ke 'i'i nana i hoo-lale-lale i na lahui kanaka Menehune nei i ka lohe a ike maka ana i ka paa o ua auwai o Kikiaola, a ola no hoi na maka-ainana e noho ana ma Paliuli, a hala loa mai i kai i ke komo ana o ka wai, a ulu na puepue o na loi kalo a na kanaka, a manao ae ke ola.

O ka paa no o ka auwai o Kikiaola. Mai ke hanaia ana a ka Menehune a hiki i keia la, aohe mea nana wawahi ae i keia paa o ka auwai o Kikiaola, he ano hoo-kala-kupua no ka hana a keia ano kanaka liilii. I ka paa ana o ka auwai o Kikiaola, ua hiki ole e lawa ua lahui Menehune nei i ka mea ai ole e ola ai lakou, nolaila, i ka hiki ole ana e ola lakou ke noho aku no Waimea, ke uuku a ke emi maila ka ku ana o ka hinana ia Waimea, ua loheia aia he mau keiki alii no ke huli ma Puna, Kauai, e noho ana i ke awawa o ka muliwai o Kipu mauka, a o Niumalu makai. E noho ana he kaikunane, o Ale-koko ame ke kaikuahine, o Ka-lala-lehua, he mau alii ui keia o na hele-helena, hooholo like laua e u hana i mau loko i-a pakahi na laua. I ka nee ana mai o ka Menehune e hana i keia mau loko i-a a keia mau keiki alii o Niumalu i ikeia ae nei mamua.

I ka hanaia ana o ka loko i-a a ua mau keiki alii nei, hanaia no hoi ka ke kaikunane ma kekahi aoao mai o ka muliwai o Niumalu, e hoolimalimaia nei i ka pake, a hanaia no hoi ka loko i-a a ke kaikuahine ma ka aoao ma Kipu, ka mea kupanaha ea, paa ke kuapa i niniia me ka pohaku ka loko i-a hoi a ke kaikunane, o Alekoko, a paa ole hoi ka loko i-a a ke kaikuahine, o Kalalalehua.

I ka oleloia, hookahi no po i hanaia ai keia loko i-a, o ka pohaku i hahau a niniia ai keia mau loko i-a, mai lalo mai ia o kahakai o Makalii, me he la he mile me hapa mai Niumalu mai, a i oleloia he elua paha mile a oi aku ka mamao o ka pohaku o keia mau loko i-a i kii ia ai. E like no me ka hanaia ana o ka auwai o Kikiaola, i ka po a paa, pela no keia loko i-a i hanaia ai, paa ka loko a ke kaikunane a paa ole hoi ka loko i-a a ke kaikuahine, ao e ka, pau ka Menehune i ka hoi i uka o kuahiwi, no ka mea, he lahui eepa loa keia i ke puka ka la, he wahi iki wale no koe a puni no hoi ka loko i-a a ke kaikuahine ao e, lele ae ka ia Menehune, a lele ae a pela a pau loa na Menehune i ka lele, a ao no hoi. Ike ke kaikuahine aole i paa kana loko i-a, kaumaha loa oia a uwe no ka paa ole ana o kana loko i-a, a hauoli hoi ke kaikunane i ka paa ana o kana loko i-a, oia o Alekoko. O ka pohaku i nini ia ai ka ke kaikuahine eia no ia ke paanei iloko o ka muliwai a hiki i keia la.

O keia mau keiki alii, oia o Alekoko, ke kaikunane, ame Kalalalehua, ke kaikuahine, aia no he wahi awawa e pili ana ma ka muliwai, oia kahi i hanaia ai keia mau keiki alii; na ke anuenue e pio mau ana ma ia wahi a hiki no i keia la. Ua ike a kamaaina na kanaka o keia wahi ke pio ke anuenue ma ua wahi awawa nei, e olelo ana lakou no ua mau alii nei, ma ka oleloia, "he mau alii ui ka keia."

Ma ka olelo a kamaaina o keia awawa o Niumalu, he ano kupua no keia mau keiki, o ke kaikuahine e loli ana i moo i kahi wa, a o ka kaikunane e kua mano ana i kahi wa. A aia malalo pono-i mai no o ua wahi awawa nei, he lua hononu, i kahi wa wela ka wai o keia wahi, i kahi wa koekoe ka wai. I kela wa paha mamua hoikeia ia mau mea, i keia wa nalowale loa.

Ma ka olelo a ko'u mau kupuna i make, ua lohe nō laua i ke ano o ka Menehune penei: Aia laua i uka o kela wahi o Waineki, moe laua malaila, ma kahi a ka Menehune o ka wa kahiko. I ka po ua ho-a ia, a e puu-ahi nui pulehu maia, aole lakou i ai mua i ka maia, e lilo mua e ana i keia poe Menehune me ka laau loloa ka e ki-oe mai ai i ka maia iloko o ka puu-ahi e aa ana. Aole no ka hoi o ka liilii a kana mai o keia ano lahui, hoo-maka'u-kau no hoi na helehelenā ke nana aku oe, a pupuka no hoi a ke ino o na maka, eia nae, aole keia he kanaka ano puni huhu a hoala hakaka wahi a kuu mau kupuna i lohe pono i ko lakou ano.

He kanaka liilii io maoli no, he poe maka'u loa i ke ao, a ina i ka po, auwe, he hulu a-a ia no keia poe kanaka. He lokahi loa lakou ma ka lakou mau hana ano nui, he ano hookala-kupua maoli no, nana aku i ka auwai o Kikiaola a hiki mai i keia la, aole he mea hiki e aa ae e hele e wawahi i ka paa i hanaia e ka lahui Menehune. I ka nana pono ana i ke ano o ka pohaku o ka nini ana he nuuui maoli no; a pela no me ka loko i-a o Alekoko a hiki mai i keia la, oia paa no a ka Menehune i hana ai oia paa no ia i keia la e ike ia nei, eia nae, ua uluia e ka manienie mawaho mai o ke kuapa, oia kau pohaku e ike ana, aka, o ka pohaku maluna iho ua nalowale i ka ulu nuiia o ka manienie. O ka pohaku helelei iho ilalo oia ka ka pake e hookau ae iluna. I na makahiki wai-nui aku nei i hala, aole i hoopoino iki ia keia loko i-a e ka wai-kahe, ua pii no ka wai a a-e maluna o kuapa, aole nae i hiolo iki kekahi wahi o ka loko i-a a hiki i keia la.

O ke kumu o ko'u mau kupuna i lohe ai i keia ano poe kanaka, i uka oia wahi o Waineki, a maluna pono ae o ke awawa o Wainiha e nana pono iho ana ka i lalo. I pii hoi ko'u mau kupuna i ka ohi laau ala, na na 'ii, a mde ai i kuahiwi, a moe aku i kuahiwi, a pela ko lakou ike ana i ua wahi o ua lahui eepa nei, he poe maikai, aole he hana wale mai, ma ka mea ai ka lakou e kii mai ai ina e pulehu maia kanaka i kuahiwi ia manawa o ke au kahiko i o kahiko loa. Ke paa nei keia mau wahi a ka Menehune i hana ai, oia paa no ia la oia no ia i keia la. Na keia mau wahi kaulana a ka Menehune i hana ai i ikeia ai ka nani o ka Akua, i ka hana ana ina ano kanaka o kela ano ame keia ano, a ma na hana nae i ikeia ai ka nani o ke Akua. Ma ka olelo a kahi poe he Mu-ai-maia, aka, ma ka olelo no a ko'u mau kupuna, o ua lahui Menehune nei no ia.

POLYNESIAN LINGUISTICS.

IV.—POLYNESIAN LANGUAGES OF THE SANTA CRUZ ARCHIPELAGO.

By SIDNEY H. RAY, M.A., F.R.A.I.

Addenda and Corrigenda to previous paper ("Journal," Vol. XXVIII., pp. 168-177).

Page 172, line 22. For "Tarique" read "Taurique."

„ 173, line 4. The word omitted is "Matema."

„ 173, Note 25. The reference to d'Eichthal is: "G. d'Eichthal. Etudes sur l'histoire primitif des races Océaniques et Américaines. Jour. Société Ethnologique, II. Paris, 1845."

„ 174. In vocabulary under Ear. For "Ndetu" read "Ndetu."

III.—A PILENI GRAMMAR.

THE Language here called Pileni is spoken on the island of that name in the Swallow or Reef Islands, north-west of Santa Cruz, and on the neighbouring islands of Matema, Fenua Loa (Lonlomi), Nukapu and Nupani. The same language is spoken on Taumako or Duff Island, north of Santa Cruz. A different language is spoken in Tikopia.

With the exception of the word Taurique already quoted from Figueroa,¹ and the numerals of Mami on Matema Island given by D'Urville,² the only words of this language which had been published when these notes were first drawn up in 1916, were some relationship and clan names collected by Dr. W. H. R. Rivers in Matema, Nukapu and Pileni.³ The MSS. of the Rev. J. W. Blencowe, the Rev. H. N. Drummond, and that of N. Vane, written for the Rev. C. E. Fox, included the pronouns and numerals and a few particles, the last having also a few sentences. A little more knowledge of the grammar was obtained from the Paternoster, and from an imperfect translation

1. Dalrymple: "An Historical Collection of Voyages." I., p. 81.

2. Dumont d'Urville: "Voyage de l'Astrolabe." Philologie, Tome II., p. 174.

3. "History of Melanesia Society," Vol. I., pp. 227-231.

4. *A Tulatala Tautaufaa ke Tautaufaa i Thaum e Tapu.* (Reef Islands.) "Melanesian Mission Press." Norfolk Island, 1918. 27 pp.

of a Mota story (Pasikaloa) sent to me by the Rev. H. N. Drummond. Since then I have received from him a longer story, and the translation of a portion of the Church of England Prayer Book made and printed by native scholars at Norfolk Island.⁴ The last gives a fair, if not very extensive view, of the structure of the Reef Island Language. It is made from the Mota (Banks Island) version, which it somewhat slavishly follows. The Mota is translated phrase by phrase, with the compound words in Mota represented by similar compounds in Pileni, the components being literally translated. Some examples are: *Valoa-mata*, church; in Mota *loglue*, called out; *faloki-lavoi*, praise; Mota *logwia*, call good; *lakau tao* splinter; Mota *tangesar*, sharp piece of wood, *sar* sharp; *auake*, lift up. Mota *saukalo*. In translating a Mota word with suffix pronoun or with a following possessive the Pileni prefixes the possessive word. Thus *toipoa* for Mota *nasasama*, thy name; *autai* for Mota *o tanun anoma*, thy man; (*to* and *au* the Pileni possessives, *na* the Mota suffix, and *anoma* the Mota possessive). But preceding possessives in Mota presented no difficulty. Thus *atatu value* for *nonina o ganganor*, our sins.

I. ALPHABET.

Vowels: a, e, i, o, u. Consonants: b, f, (g), k, l, m, n, p, s, t, v.

The italic *n* (printed in roman when the remainder of the word is in italic) represents the sound of the English "ng" in "sing."

The printed book and the MSS. also have: gh, kh, ph, sh, and th.

There is some uncertainty as to final *e* or *i*. In the printed book an initial *a* sometimes disappears after *a*: *tana liki*, the chiefs, for *tana aliki*; *anana*, works, for *anaana*; *tukuane*, speak, for *tukua ane*. The *a* and *o* of the possessive pronouns are often separated from the pronominal suffix, especially after the preposition *i*: *io tatu tapeo osi*, from all our badness; instead of *i otatu tapeo osi*.

The use of *h* is peculiar as the aspirated and unaspirated sounds are interchanged: *khato* or *kato*, all; *phau* or *pau*, read; *shiai* or *siai*, not; *thama* or *tama*, father. The use of *kh* probably marks an approach to the sound of the Samoan break ('). The writing of *ph* is perhaps due to a tendency to interchange *p* and *f* as in the neighbouring Melanesian Island of Nifiloli. In Santa Cruz and Nifiloli *p* and *v* commonly interchange. In the printed Pileni book *v* is sometimes found for *f*. The name of the island has been written *Pileni*, *Fileni*, *Phileni*, and *Pilheni*. The interchange of *th* and *t* probably indicates that the true sound is that of the Maori *t*.

The letters *g* and *gh* are rarely used. They are apparently used for *k* and *kh*.

2. ARTICLES.

The article with common nouns is *te*: *te ifi*, the chestnut; *te malama*, the world; *te unu*, the loosing. This makes verbs and adjectives into nouns: *te mate*, death; *te maoli*, the truth; *te fakamauli olatou*, the saving of us.

Ko is used for emphasis predicatively with proper nouns: *A Lord aia ko God*, the Lord he (is) God; *na inoa ko Pasikaloa*, his name (was) Pasikaloa.

The nominal particle *a* is used in the objective after the prepositions *ki* and *i*: *ki a sinana*, to his mother.

The plural article is *a*, often prefixed: *atai*, men; *afeina*, things; *a fenua*, lands. *A* is also used in a collective sense with a few words: *avai oku*, my water; *atoto*, blood; *alau*, thatch (lit. leaves); *uone*, sand.

The indefinite *ni*, some, is almost equivalent to an article: *ni sheep ne lavaki*, (some) sheep that are lost; *i ni manava e fuama*, with hearts pure.

3. NOUNS.

Derivation:—

Any word becomes a noun by prefixing the article: *mauli*, to live; *te mauli*, life; *maki*, sick; *te maki*, sickness.

The place or circumstance of an action is shown by the suffix *-na*: *nofoana*, a seat; *tau fanauna*, thy being born. The suffix may be added to the last word of a phrase: *tau fui-tapuna*, thy baptism (washing-holy); *tana ifomaina*, its coming down.

A demonstrative personal noun is formed from an adjective or verb by the word *tanai* prefixed: *tanai e matua*, those (who) are great; *tanai no maki*, those (who) are sick; *tanai latu fanafanai khilatou*, those that shoot them; *tanai i monomatou*, those in our land.

The word *tuki*, equivalent to the Mota *tur* is prefixed to nouns for emphasis: *tukialiki*, the real chief; *tukimana*, the real power, almighty.

Number:—

The plural is shown in several ways:

1. By the article *a*: *atalatala*, words; *afenua*, lands. When the noun begins with *a* this is sometimes omitted: *a ta*, souls, for *a ata*.
2. By the indefinites *ni*, some, *osi*, all, the first preceding the second following the noun.
3. The plural of persons is shown by *tana*: *tana thama*, children. An initial *a* disappears, *tana liki*, chiefs.
4. A few plurals are formed by reduplication: *fenufenua osi*, all lands.
5. With some names of relatives *fe*, the reciprocal prefix is used: *fethupuna*, ancestors; *fethuokana*, brothers.
6. The collective noun *mata* is used for a company, or family: *te mata ona*, his family; *a mata poi*, all sorts of animals.

Case :—

The nominative usually precedes the verb : *thuaone kei fanaua a kaikai e kiu*, the ground shall bring forth foods innumerable ; *omatu alofafa kei menaina to lono*, our mouths shall declare thy praise.

The objective is preceded by the preposition *i* : *tu lono i te lono*, sing (imperat.) a song.

The genitive is shown by *a* or *o* : *a taumafa a' God*, the sacrifices of God ; *te unu a value*, the forgiveness of sins ; *te fakoto a to ataliki*, the love of thy son ; *apeo o te malama*, the deceits of the world ; *a tautaufaa o te afiafi*, the prayers of the evening ; *te malumalu o te mate*, the shadow of death.

Some nouns have a vocative form : *Opa ! Father !* (the common word is *tama*) ; *Apu ! grandparent !*

4. ADJECTIVES.

An adjective or qualifying noun follows without particle : *feina osi*, things all ; *afeina kee*, things wonderful ; *te ala molo*, the peaceful way.

The common particle with adjectives is *e* : *manava e fuama*, heart pure ; *feina e mana*, powerful thing ; *tau e vovo*, years many.

Comparison is made by positive statements : *tenei e lavoi ko thaina e tapeo*, this is good, that is bad ; *e tapeo ane ki thainei*, worse than this ; *e tapeo aliali*, bad exceedingly.

5. PRONOUNS.

Personal :—

Singular : 1. *aiuu*, *iau* ; 2. *akoe*, *koe*, *ko* ; 3. *aia*, *ia*.

Plural : 1. (inclus.) *khitatou*, *kitatou*, *thatu*, *tatu* ; (exclus.) *khimatou*, *kimatou*, *matu* ; 2. *khoutou*, *koutou*, *kotou*, *tou*, *tu* ; 3. *khilatou*, *kilatou*, *latu*.

Dual. 1. (inclus.) *kitaua* ; (exclus.) *khimaua*, *kimaua* ; 2. *koulua*, *kolu* ; 3. *kilaua*.

The shorter forms are used as nominatives to verbs. *Ko* may take the place of *a* in the singular, and may precede the longer forms in the dual and plural. The particle *te* is placed before the singular pronouns in the objective and dative cases : *ana thauane ki te iu*, serve confidently him ; *faloki i te iau*, call me ; *faloki-lavoi i te koe*, praise thee.

Possessive :—

The words used as possessive pronouns fall into three divisions :

1. Pronouns suffixed to nouns ;
2. Possessive words preceding nouns ;
3. Possessive words following nouns.

1. Pronouns suffixed to nouns. These are apparently few in number, and are all names of relationships. The suffixes found are :

Singular : 1. *-ku* ; 3. *-na*.

Plural : 1. (inclus.) *-thatou*, *-tatou* ; 3. *-latou*.

Examples are: *thumaku*, my father; *sinana*, his mother; *tanatu thauathaton*, our enemy; *thamatatou*, our father; *sinulatou*, their mother.

Relationship names with the reciprocal prefix do not take the suffix pronoun, but the word *tono*, used alone for "inheritance," and apparently meaning "family connections," is used with the suffix pronoun: *tonoku fethukana*, my brothers; *tonona vethokana*, his brothers; *tonotatu fethupuna*, our forefathers. In the 2nd person singular the pronoun is suffixed to the noun and not to *tono*: *tono vethokau*, thy brothers.

2. Possessive words preceding nouns. These are formed as usual in Polynesian by the words *o* or *a* with the suffixed pronoun. In the singular *t* for the article is prefixed. In the plural *o* or *a* is often separated from the pronoun and joined to the preceding word especially if this be the preposition *i*: *io nakafu*, in its season; *ia nalima*, in his hand.

The following words are found:—

Singular: 1. *tuku, oku, aku*; 2. *to, tau, o, au*; 3. *tana, ona, ana*.

Plural: 1. (inclus.) *otatu, atatu*; 1. (exclus.) *tamatu, omatu; amatu*, 2. *toutu, otou*; 3. *tulatu, olatu, alatu*.

Dual: 2. *tela*.

Examples: *tuku mauhi*, my life; *tuku vae*, my foot; *oku mata*, my eyes; *aku value*, my sins; *to inoa*, thy name; *tau fanauna*, thy birth; *i o mata*, in thy sight (eyes); *au tai*, thy people; *tana lavoi*, his goodness; *i ona lima*, with his arms; *ana tai*, his people; *otatu vae*, our feet; *atatu value*, our sins; *tamatu nofo*, our way of living; *omatu manava*, our hearts (bellies); *amatu kaimauhi*, our trespasses; *toutu ataliki*, your son; *otou vae*, your legs; *tulatu uauake*, their ship (?); *olatu lima*, their hands; *alatu kaimauhi*, their trespasses.

In the 3rd person the first vowel is sometimes omitted and the pronoun prefixed, thus: *nainoa*, his name; *naataliki*, his son.

3. Possessive words following nouns. These consist of the words *o* and *a* with suffixed pronoun.

Singular: 1. *oku, aku*; 2. *ou, au*; 3. *ona, ana*.

Plural: 1. (inclus.) *otatou, atatou*; 1. (exclus.) *omatou, amatou; autou*; 3. *alatou*.

Dual: 1. (inclus.) *otaua, ataua*; (exclus.) *omaua, amaua; oulua*; 3. *alaua*.

Examples: *a vai oku*, my water; *nofni aku*, my wife; *te maoli ou*, thy truth; *nofni au*, thy wife; *te mathapua ona*, his gate; *te tai ana*, his man; *po otatou*, our days.

The word *nio* with suffixes also appears: *nioku, nio*.

Interrogative Pronouns:

Koai? who? *Koai kai kutea kitaua ateiao?* who will see us to-morrow? *Koai i te koe?* who (is) with thee?

Nia? what? *Ne fiaki aia i nia*? struck him with what?

Nanafea? is used equivalent to the Mota *irasei*? who? those of what place?

Demonstrative Pronouns :—

Nei, this; *na*, that: *te malama nei*, this world; *te po nei*, this day; *te ifi nei*, this chestnut-tree; *te tafola na*, that whale.

Nei and *na* may be combined with the articles, as *tenei*, *thainei*, this; *thaina*, that; *anei*, these.

A personal demonstrative is *nana*: those people of, those fellows belonging to a place. Mota, *iragai*.

Indefinite Pronouns and Adjectives :—

Ni, some; *ke*, other, different: *ni ilo o te maoli*, some knowledge of the truth; *siai e tai ke*, there is no other man; *afeina ke*, other things (wonders).

Koai, who, is used as indefinite "whoever": *koai no ana atu ki te koe ka nofo tautia*, whoever works for thee shall dwell safely.

Relative :—

Tanai is used for "persons who": *tanai e thuu*, those who stand.

6. VERBS.

Derivation :—

The causative prefix is *faka*. The use of this with adjectives is not prominent, but there are a few examples: *fakatai*, together; *faka-peupeu*, humble; *fakavo*, often.

Transitive verbs have the suffixes *-a*, *-ina*, *-aki*, *-akina*: *faia*, to *fakamaolia*, to believe (*maoli*, true); *fakamaulia*, to save (*mauli*, to live); *fanaua*, to bear, bring forth; *tapeoina*, to hate (*tapeo*, had); *fakafonuina*, to make full; *alikinga*, to govern (*aliki*, chief); *tuanaki*, to trust; *fakamataki*, to begin; *vakivakiakina*, to praise.

The reciprocal prefix is *fe*: *feilia*, to ask.

The desiderative prefix is *fie*: *fiekhai*, hungry; to hunger, to desire food.

Passive terminations are not prominent: *ne tamumia*, he was buried.

Compounds are frequent: *taku(a)talaina*, to confess (say-tell); *faloki-lavoi*, to praise (call-good), *leleina-lavoina*, to judge rightly. Many of these imitate the Mota.

Conjugation :—

The verb is conjugated by means of shortened pronouns and particles, either separate or conjoined. The exact meanings of all these have not been determined.

The particles found are *e*, *ko*, *no*, *ne*, *ka* and *ke*. In form and use these appear to be very like those in Futuna of the New Hebrides.

The abbreviated pronouns found are:—

Singular: 1. *u-*; 2. *ko-*; 3. *-i*.

Dual: 1. (inclus.) *ta*; (exclus.) *ma*; 2. —; 3. *la*.

Plural: 1. (inclus.) *tatu*; (exclus.) *matu*; 2. —; *latu*.

These appear not to be necessary when the person is otherwise indicated. When used *u* and *ko* are prefixed to the particle, but *i* is suffixed. The duals and plurals are written separately before the particle.

Examples of verbs without particles: *koe nofo i te toilo*, thou sittest at the right hand; *khitatu tatu takua po*, we, we say thus; *tatu tokotuli*, we kneel; *e lavoi ta le ifo*, it is good we 2 (i.e., we must) go down; *ke fakamama, po ma kutea*, open (your) mouth then we 2 will see; *atai latu malelakina akoe*, men praise thee.

The indefinite particle *e* is commonly used with adjectives, and with verbs in its unchanged form. But Singular: 1. *ue*; 2. *koe*; 3. *ei*, also appear: *aiau e fakamaolia*, I believe; *akoe e fakamataki melo*, thou beginnest peace; *aia e maoli*, he is true; *khimatu e fakamaolia*, we believe; *thatu e takua*, we say; *tuku ata e makoekeo*, my spirit is glad; *aiau ue kutea-iloainz oku fai valeina osi*, I acknowledge all my wrong doings; *khimatu ne faia afeina koe lilia*, we have done things thou art angry at; *ei faia afeina e taunatai ki te leo*, he does things conformable to the law.

The narrative particle is *ko*, used in all persons and numbers. It does not appear to take the pronominal additions, and there are no examples in the 1st and 2nd person. The singular is used without pronoun, the dual with *la*, and the plural with *latu*: *te tafola na ko fakatheki ake*, that whale ran inland (stranded); *ko le kake*, he went up; *la ko takuane*, they two say; *latu ko oo*, they went.

Ko is often followed in both singular and plural by *i*, as *koi*. This appears to denote continuation of the action, or perhaps consequence: *tanai koi lavoi*, those who are (still) well; *afeina osi koi mauhi i thuaone*, all things that are living on the earth; *aia no muli mai a koi kutea te ifi*, he comes back and (then) sees the chestnut; *Moiteua koi avake te kapekape*, Moiteua (then) takes away the comb.

The particle of the present tense is *no*; 1st singular *uno*, 2nd singular *kono*, 3rd singular *noi*: *uno tuanaki atu ki te koe*, I am trusting in thee; *aiau uno tauneveiatu khoutou*, I exhort you; *kimo feitakina khimatu anei*, thou dost try us now; *e a no tani ai?* why does he weep about it?; *te uu na noi fakatulia te keu*, that crab feels the fire; *ghila no le ifo*, they are going down; *khimatu no faloki-lavoi i te koe*, we praise (call good) thee; *latu no folafolau*, they are travelling; *tanai no faifekau i naleo*, those who are ministers of his word. The *i* may perhaps denote continuance or consequence: *A*

tuitui e tapu noi tauveveia fakavo mai khitatou, the holy writings beseech often us.

The particle *ne* shows completed action: 1st singular *une*, 2nd singular *kone*, 3rd singular *nei*: *une faia*, I have done; *kone tapenai*, thou hast prepared; *kone afaniane*, thou hast opened; *kone filifilia khitatou*, thou hast chosen them, *nei asio mai*, he has come; *nei kutea*, he has seen; *khitatou ne sipa*, we have erred; *latu ne tanumia*, they buried him.

The future particle is *ka*; 1st singular *ku*, 2nd singular, *ko*, 3rd singular *kai*: *ku tu*, I will arise; *ku tukuane*, I will say; *ko avane afeina*, thou wilt give the things; *kai leleina to malama*, he shall judge the world; *aia ka(i) ifo mai*, he shall descend hither.

The subjunctive particle is *ke*, used with the conjunction *po* that, and somewhat confused with *ka*: *po ke alofa*, that he may love; *po kei tulama*, that he might enlighten; *pekei manatua oki*, that he should remember; *po ke afio ake oki i ana nana tapeo*, that he may come back again from his evil doings; *te malaama kei fakamalaa-maina atai osi*, a light to lighten all men; *khitatou e fakamaoli po ko afio mai*, we believe that thou shalt return hither; *omatu alofafa kei menaina to lono*, our mouth shall show thy praise.

Other particles appear, but the exact meaning is uncertain. *Te ala ou koio fakatea mai ki te malama*, thy way may be (?) make clear hither to the world.

Mood:—

The infinitive mood appears to be shown by the particle *o*: *ipi mai o aina khitatou*, hasten hither to help us; *latu ko oo ki taupe o kaukau*, they went to the sea to bathe; *ku tu o afioake oki kia thamaku*, I will arise to visit again my father.

The imperative particles are *koa* (singular) and *tou* or *tu* (plural): *koa fakateleka o mata*, do thou turn away thy face; *koa lono fakalofa mai kia matu*, hear pitifully to us; *tou vakhei ake o malelakina i te mathapua ana*, enter (ye) to rejoice in his gates; *tu faloki-lavoi ia Lord*, praise ye the Lord.

The particle *ke* is used in precatory sentences: *te malama ou ke au*, thy kingdom let come; *ke takoto mai i khitatou*, let it lie on us.

The prohibitive is *aua to*: *aua to fenane ki manana*, do not go there; *aua to avavake o tupu*, don't take away thy spirit.

The negative is expressed by *siai* before the verbal particle: *te maoli siai ne takoto mai i khitatou*, the truth is not in us; *siai e tai ke*, there is no other man; *aiau siai no kutea aia*, I do not see him.

7. ADVERBS.

Directive: *mai*, hither, towards the speaker; *ane*, towards him; *atu*, towards you; *ake*, up; *ifo*, down. These are compounded with

the verb *au* thus: *aumai*, bring; *avane*, give; *avatu*, take; *auake*, lift up. Other examples are: *uuu ifo*, send down; *ipi mai*, hasten hither.

Time: *i laninei*, to-day; *a te iao*, to-morrow; *lanila*, day after to-morrow; *anaf*, yesterday; *anafata*, day before yesterday; *ia malamaki*, in the mornings; *ia fiasi*, in the evenings; *anei*, now; *aumai anei ni karkai*, give now some food; *mananei*, now; *tuar*, formerly, of old; *loaloo*, continuously, always; *oki*, again; *la*, continuously.

Place: *te fea? i fea?* where? *aia te fea?* where is he? *imananei*, here; *imanana*, there; *imanala*, there (distant); *levethak*, near; *mao*, far.

Manner: *pena*, thus (used as a verb); *kilatou oti ne pena*, they all did thus; *phenei*, this way, so; *a kila phenei*, and they did so; *belekha*, properly; *fafai*, apart.

Cause: *inia?* why?

Negative: *siai, shiai*, no.

There are the usual local nouns: *muli*, hind part; *tua*, the back; *mua*, front; *luna*, top; *lalo*, under; *loto*, the middle; *fafo*, the outside; *tafa*, the side. With the prepositions *i* and *ki* these form adverbs and compound prepositions of position and direction. Some examples are: *ko kake ki luna*, climbs up; *te malama i eluna*, the world above; *takafia ki lalo o matu vae*, cast down under our feet; *afeina i loto*, things within; *aia e ko tai e tu i loto*, he is one he stands between; *te ulumatua no tele i mua*, the firstborn goes in front; *i natua*, at his back, behind him.

The relative adverb *ai* comes at the end of a phrase: *koa sukumai te ua akaikai ke mauhi ai*, give rain (that) food may grow thereby.

8. PREPOSITIONS.

Genitive:—

The genitive is sometimes expressed without a preposition: *kutulana martur*, the company (of) martyrs; *te malaama Opa*, the glory (of the) father.

The genitive prepositions are *o* and *a*: *te ataliki o opa*, the son of the father; *te makhona o atanata thava*, the power of the enemies; *a taumafa a God*, the sacrifices of God; *te unu a value*, the forgiveness of sins; *te ifi a Pasikaloo*, Pasikaloo's chestnut.

Accusative:—

The accusative preposition is *i*, written *ia* before personal nouns and pronouns. The singular pronouns also take *te*: *alofa i khimatou*, pity us; *khimatou no faloki-lavoi i te koe*, we praise thee; *faloki-lavoi ia Lord*, praise the Lord.

Instrumental:—

This case is commonly shown by *i*, but *e* is found in a few examples: *nei fakafonuina tanai e fiekhai i afeina e lavoi*, he has filled those hungry with things good; *i ni manava e fuama*, with hearts (bellies) pure; *i te leo lavoi*, with a good voice; *e nanakau*, with his heart; *e ai*, thereby.

Dative:—

This is shown by *ki*, with *a* and *te*: *ki taupe*, to the sea; *ne fano ki thalafali*, he went to Hades; *kia Lord*, to the Lord; *kia te koe*, to thee; *kia te ia*, to him.

Locative:—

The preposition *i* is used for "in" or "at": *i thuaone*, on the earth; *i te ala*, on the path; *i to nakau*, in thy heart.

The compound locative prepositions derived from local nouns have been given under Adverbs. A few common nouns appear used in the same way: *i oku mata*, before me (at my face); *i o mata*, before thee; *i ona mata*, before him.

"With," "in the company of" is translated by *ma*: *a Bishop ma tanai latu no folafolau ma ia*, the Bishop and those they voyage with him; *taku fakatai ma ia*, say with him; *Moiteua ma Taniteala*, Moiteua with Tangiteala.

"Like" is expressed by *mana*: *mana ni sheep ne lavaki*, like sheep lost; *mana tuai*, as (it was) formerly.

The word *kai* (*khai* and *ghai*) is used with the preposition *o* as equivalent to the Mota *talo*, belonging to: *te talatala kai o Taumako*, a story belonging to Taumako.

9. CONJUNCTIONS.

These are: *ia*, *a*, and; *ka*, but; *po*, that, then; *e*, if; *e phenei*, thus; *e phena phela*, wherefore; *takina*, because, through.

Examples: *te maluama ia te popouli*, light and darkness; *te Priest ko tuake ka tana fenua koi tokotuli*, the Priest stands up but the people still kneel; *aia faifekau kai takua po*, he the minister shall say thus; *koi feiliane ki ghilaua po, fea?* he asked them two, where? *takina ne au po kei leleina te malama*, because he comes that he may judge the earth.

Phenei, *phena*, *phela* are used as though verbs: *a ko phenei*, and (they did) this; *a ko phela*, and they did thus.

10. INTERJECTIONS.

Very few of these appear in the matter available. A few nouns have a vocative form: *Opa!* father!; *I te!* mother! Rivers¹ gives also: *apu!* and *pu!* grandparent! The Mota vocative *Ragera!* you

1. "History of Melanesian Society," Vol. I., p. 229.

two? is translated by *thaua!* (perhaps for *tai ua*). The Mota *Gai!* is simply *tai*, man! The Mota *Ragai!* you fellows! used as a demonstrative is translated *Nuna: Nana Taumako*, those fellows belonging to Taumako (Mota: *Iragai ta Taumako*).

11. NUMERALS.

These are: 1 *tai*, 2 *lua*, 3 *tolu*, 4 *fa*, 5 *lima*, 6 *ono*, 7 *fitu*, 8 *valu*, 9 *iva*, 10 *khato* or *katoa*.

The tens are numbered by a verbal phrase: 20 *nakatoa e lua*, its ten is two; 30 *nakatoa e tolu*; 90 *nakatoa e iva*, etc.

Similarly the word *vesiki* means "hundred": 100 *te vesiki e ko tai*, the ten is one; 200 *avesiki e lua*; 300 *avesiki e tolu*, etc.

"A thousand" is *kiu: te kiu e ko tai*. *Kiu* is also used for "innumerable."

The units above ten are named *tuma: nakatoa e fa natuma e lima*, its tens are four its units (above ten) are five, i.e., 45.

The interrogative, How many? is *E fia?*

When referring to persons *toko* is prefixed to the numerals: *atai e tokolu e tokotolu*, two or three persons.

The ordinals have the possessive pronoun prefixed either to the noun or the numeral: *te taufaafaa nalua*, the second prayer; *na po tolu*, the third day; *te tautausa natolu*, the third prayer.

LIST OF MANGAIA ISLAND BIRDS.

BY F. W. CHRISTIAN.

Pā-Tangaroa.—A speckled bird; somewhat larger than the *Kere-a-rako*. Frequents coconut palm blossoms.

Tungua-'eo.—The native Wood-pecker; blue above, yellow and white below.

Kere-a-rako.—A small yellow and green song-bird much resembling a canary.

Titi.—A bird living in the rocks and crags. Much relished for food.

Cf. Maori *Titi*, the Mutton-bird.

Sanskrit and Hindustani, *Titti*: *Tittiri*, the Partridge.

Mokora'a.—The Wild Duck, or rather, a small species of teal, found in abundance round Lake Tiriara.

Kauā.—A sea-bird.

Rakoa.—A sea-bird.

Torea.—A sea-bird.

Kotuku.—The Blue Heron.

Kakaia.—A beautiful small white tern or sea-gull.

Kotaa.—The Frigate or Boatswain Bird.

Cf. Samoa, *A ta fu*; *id.* Fijian, *Kandavu*; *id.*

Uleai (W. Carolines) *Kataf*; *id.*

Sonserol (S. W. Carolines) *Gatyava*; *id.*

Cf. Sanskrit *Gandharva*, a celestial messenger: angel.

Tavake.—The Tropic Bird (*Phaethon*). Called in the Marquesas

Tavae-ma-te-ve'o, from its two long red tail-feathers. Used in

Polynesian head-ornaments.

Cf. Ponape *Chaok*: *Chik*; *id.*

Cf. Sanskrit *Stabaka* } a peacock's feather: tuft: plume.
Stavaka }

Kara'ura'u.—A sea-bird.

Kururi: *Kuriri*.—The Sand-Piper.

Karavi'a.—The Long-tailed Cuckoo.

Kura-mō.—A small Parrakeet (on Atiu).

AN OLD TRADITION FROM RAKAHANGA ISLAND.

BY BANAPA.

TRANSLATED FROM THE RAROTONGAN BY S. PERCY SMITH.

[RAKAHANGA Island is situated about 660 miles a little to the west of north from Rarotonga. There is a neighbouring island named Manihiki close to it. These islands were originally peopled from Rarotonga and, as the people themselves say, from New Zealand. In August, 1899, our late lamented member Col. W. E. Gudgeon in a letter to me wrote, "I was talking to a chief of Manihiki Island the other day and he told me a strange story. He said that in early days of their history the 'Ara-a-toka' canoe under the command of the chiefs Tu-ao, Toka, Toko and Tikitiki-a-rangi went away on a voyage of discovery, and among other places visited was Nuku-mautere, where they found only women living. One of the crew named Waikohu went among the women and in the struggle as to who should keep the man he was killed. On the return of the canoe the crew reported that it would take a thousand nights to reach the nearest land. For this reason the Manihiki people stayed at home for many generations, until at last a young *ariki* (chief) led the way and discovered Samoa, Pukapuka and other islands."

In the above story the Manihiki people have retained a version of the New Zealand Maori account of the voyage of Whiro and Tura who visited an island inhabited solely by women, whom they mention as being called Nuku-maitore, evidently the same name as Nuku-mautere of the Manihiki Islanders, the letter changes being according to the strict rules of letter changes of the Polynesian language.

It will be remembered that there is an old Arab tradition that Socotra Island, near the East Cape of Africa, was inhabited by women alone.

Col. Gudgeon adds, "The Manihiki, like the Cook Islanders declare that New Zealand was formerly called Hawaiki (i.e., Avaiki-Tautau), and that some of their ancestors came from that place. I take it, they mean the Uri-o-Toi people."]

The following is the translation of Banapa's story. He was one of the Rarotongan Missionaries to Manihiki and Rakahanga. Just here attention is called to the fact that these islanders have retained the letter "h" in their dialect, though Rarotongans have lost it. They also have the Samoan and Tahitian "f," also lost in Rarotongan.

"This is the story of the ancients of these islands: There were two Havaikis; Havaiki the land above, and Havaiki the land below. That above was the dwelling-place of the families of Tongo-i-fare and Makuvai-fare, the names of those people were Maui-mua, Maui-roto, Maui-potiki, and their sister Ina.

Havaiki-ki-raro (below) was the home of their ancestors male and female, whose names were Tangaroa-tui-mata, and his wife Ina-mata-porari, also called Ina-mata-po. In this land of Havaiki-ki-raro was the store of their food from whence each day the parents brought a supply. The strange thing about this is, that the parents concealed the position of this land from their offspring, who did not know that they had a male and female ancestor in the lower regions.

If the parents went to fetch food it was always at night time, and another thing was, that the way the parents went to fetch food was also hidden from their offspring. There was a tree (or post) on the ground, called the Pou, and when the proper spell had been recited, this pillar opened and allowed the parents to descend and return again to their home; but this way was not known to their children. This was the spell used; the parents approached the Pou, and knocked on it with their hands, saying:—

Te Pou nei, te Pou nei, e,
Vaia ake mua,
Kia tomo atu au,
Ko au ko Tongo-i-fare
Ko au ko Makuvai-fare

This pillar, this pillar,
Open up in front
That I may enter
'Tis I, Tongo-i-fare,
'Tis I, Makuvai-fare.

At this the post opened and allowed the two parents to descend below to the lower regions.

Now Maui-potiki was one of the children of these parents, he was anxious to learn from them whence came the excellent food they ate from day to day; so he asked them, 'Whence is the food that you two procure each day?' But the parents were not at all anxious to disclose the source of the food, so they made no reply. Maui-potiki was very desirous to learn where the parents went each day.

That night Maui-potiki slept close to the side of his father in order to carry out a scheme he had formed. When he found his father was overcome with a deep sleep he took the end of his father's *maro* (waist-cloth) and put it under himself, so that when the time came for the father to wake, in releasing the end of his *maro* he must

also awake Maui. And so it fell out, Maui also arose when his father did. At the same time the mother got up, and the two proceeded on their usual daily journey. The boy followed them, hiding like a thief, so his parents should not discover him. When they reached the Pou (or pillar) they knocked at it, at the same time repeating the spell (as above) when the pillar opened, the parents entered, and the pillar closed up as usual.

The boy Maui was delighted at learning where his parents had gone; so he drew near to where they had disappeared, and commenced to try the effect of the spell he had heard his parents use to the pillar. He first of all knocked on it, and repeated the words, and then suddenly the pillar opened disclosing a path, down which he followed. This was how he arrived at Hāvaiki-i-raro.

He found this place to be another land, but he did not meet his parents. What he really saw was a blind woman [Ina-matapo], in front of whom were some tree stumps, treasures of the old woman, from which had grown her grandchildren who were four in number, the same in number as the stumps which were of the *nono* tree, [*Morinda citrifolia*]. He said not a word to the blind woman, but climbed on to one of the stumps, and in doing so the rustling of the leaves was heard by the old woman who called out, '*Ko ai tera e vakapakeke nei i runga i te nenu o Maui-mua nei?*' 'Who is that who is making a crackling noise on the *nenu* of Maui-mua?'*

Maui then descended and climbed on to another stump, when the old woman again repeated the same question, and so on, for all the stumps of his elder brethren and his sister [Ina]. The last one was his own stump, which had grown *akenakena* (thin) on to which he climbed, at which the blind woman called out with anger and with warlike words, and approached Maui-potiki. Maui now plucked one of the fruit off the tree and crushed it in his mouth, and shouted out, 'O Ina-mata-porari! rub this in your eyes and you will see.' Then he threw the mashed fruit into her eyes, and they at once opened and she saw.

Both her eyes now opened and she was able to see both the sky and the land; and she spoke gracefully to Maui, saying, 'All above, all below, shall be thine alone! All the heavens, all the lands, all the gods, thou alone shalt be their Lord.'

This is the Maui who has been told of by the ancients, and of whom it is said that he ascended to the heavens.

There is much more of this story, not here told."

* I call attention to this sentence as it embodies a Maori causative not used in Rarotongan, i.e., *vakapakeke*, in which the Maori *vaka* (*whaka*) takes the place of the Rarotongan *aka*. I don't know the word *nenu* in Rarotongan, though its meaning in Tahitian is a species of the Tahitian apple—probably it is a *Raka-hanga* variant of the tree named *nono*, which in some parts is called *nouu*.

THE LEGEND OF THE VILAVILAIREVO
(FIRE-WALKING) OF THE ISLAND OF
BENGGA, FIJI.

By J. W. DAVIDSON.

In days of old, a fabulist—
None knew from whence he came—
Made night more jocund far than day,
And Draindray was his name.

In the Encyclopædia Britannica
You will not find the same,
For reason that this worthy was
Of purely local fame.

But Nakauëma¹ knew him well,
And warmed with life and light
When fill'd with village folk, who came
To hear him yarn at night.

And every villager, in turn,
Of Navakaisèsè,²
The story-teller's due reward
Right courteously would pay.

So 'Tooing-Gàlita, one morn,
Went, as he had agreed,
And thrust his arm into a hole—
To seek the poet's meed—

Wherein abode an eel perdu
Till chance or destiny
Betray'd the eel to 'Gàlita,
Which pleased him mightily.

But prize so good some toil may claim,
As 'Gàlita perceives,
So he must dig, anon to find
A few hibiscus leaves.

But on he dug, and dug, and dug,
 And when at length, he spied
 Fragments of Masi,³ in his quest
 More eagerly he plied.

And deeper still he delved, and deep
 He plunged his arm of length,
 And clutched a hand and gript it tight,
 And hauled with all his strength.

With might and main he tugged and strained
 And, resolute as warm,
 Unearthed a living animal
 Fashioned in human form.

The creature thus unearthed, sat down
 And shiver'd sore, and shook,
 And clapt its hands to show respect,
 And wore a frightened look.

While all amazed the other gazed
 Nor any speech found he
 Till that strange, trembling dwarf proposed
 His god of war to be!

"My tribe, Naivilangata call'd,
 Are warriors of Sawau,⁴
 Make other suit, puissant elf,
 I seek no war god now."

"Your god of Tingga⁵ if I be
 All shall your skill applaud":
 "I have no rival in that game":
 "Well then, your sailing god?"

"A big stone in my village lies
 And, be it known to you,
 That stone is call'd, derisively,
 The Kai Sawau's canoe."

"A landsman I," said Gálita,
 "On sea I never stir":
 "Then, peradventure, I may be
 Your god of women, Sir."

"And all the fair of Bengga shall
 Your beck and call attend":

"That is a chieftain's privilege
 Which heaven from me forbend."

"What may thy name be, libertine?
Methinks a rogue I spy":
The dwarf he sighed and then replied,
"Tui Namoliwai."

"Namoliwai, Namoliwai,
Now, harken unto me,
I sought an eel, but thou this night
Mine offering shalt be."

"The clubbing and the baking whole
Will follow in due course:
But these are items of detail
Which call for no discourse."

Namoliwai he clapt his hands
In reverence, as before,
"Oh, Sir," said he, respectfully,
"Pray hear me speak once more—"

"In aftertime the Kai Sawau
Masawe⁶ roots shall bake,
To found a famous practice, Sir,
Let us twain undertake."

"Four nights, together, you and I
Shall bake, with store of roots;
Such power I own and may confer,
What time occasion suits."

"To me," said 'Gälita, "such power
If truly thou canst give,
Thy life is safe, Namoliwai,
Make proof of it and live."

"But harkee, friend, no stratagem
Some devilry to conceal!
When those four nights of baking end,
How shall we look and feel?"

"E'en as we at this moment be
In breath and flesh and bones":
So then a spacious oven was dug,
And fuel brought and stones.

Within the oven great logs were piled
On stones, arranged below,
And when the live logs were removed
The stones were all aglow.

The dwarf upon the red-hot stones
 Slept nimbly, to and fro,
 And bade his captor follow him,
 But that good man said "No."

"Now tempt me not, Namoliwai,
 You wish me burnt, I see,"
 "You spared my life," the dwarf replied,
 "Fear not, but follow me."

Then 'Gālita upon the stones
 Trod without injury,
 And baked four nights 'mid strange delights,
 And learnt the mystery.

As vilavilairevo known
 And, for the teacher's sake,
 The fiery, trodden stones are used
 Masāwe roots to bake.

NOTES.

"Vilavilairevo," means fire-walking.

1. "Nakauēma," the name of the *buri* (or house) used as the village town hall, in the village of

2. "Navakaisèsè" the name of the village.

3. "Masi" (also malo) native cloth, made of the bark of the paper-mulberry (*Broussonetia*).

4. "Sawau," the name of the district in which is the village of Navakaisèsè

5. "Tingga," a game in which the competitors hurl reeds weighted at one end with the bean of the *walai*, or *wataqiri*, the bean or fruit is called *ai Cidi* and *ai Lavo*.

6. "Masāwe," the *Dracena*, the roots of which are roasted and eaten, and the myth alleges that the practice originated with the discovery of fire-walking, as related in the verse.

MARQUESAN LEGENDS.

No. 2. TE PENAPENA.

(The Creation.)

Tietie i te Ikuani
Hakahaka he hae-papa
Hui atu mei i oto
Te Ko-ae te vaho
Te tumu o te Ko-ae e tau ana
Te tumu o te Ko-ae tauia
O Atea te i roto tau ae,
A peau tau kaki eia.

O Atea te tumu o te Ko-ae
O Atea te hikihaa te vahana o Atanua
O Atea te Papa-nui-una te vahana a te Papa-i-ao
O Atea te Aka i ao oa
O Atea te Tumu o te tau etua otoa
O Atea te Fanau fanau auu (?)
O Atea te Pepenua o te Ani a te Fenua
O Atea oia te etua e kaki eia.

E na tau tama no Atea, a tau mai,

A tau ae, a tauia e—

O Tumea te tama Hakaiki no Atea

Eia tau ae, tauia e—

Ko Kaka-me-vau te etua niho tea

Te Nunu me te pua

Eia tau ae, Tauia e—

O Atii-tau-hua te etua o te Uia

Te Hahiti me te ua,

Eia tau ae, tauia e—

O Purei te etua o te vau a na ivi fenua

Eia tau ae, tauia e—

O Tumu-te-tai te etua o te moana

Eia tau ae, tauia e—

O Popo-ohi te etua o te opata

Eia tau ae, tauia e—

O Mana-vai-fenua te etua o na kawai

Eia tau ae, tauia e—

O Papa-te-tohua te etua o te tohua

Eia tau ae, tauia e—

O Te Fatu-moana te etua o te haihai-fenua

Eia tau ae, tauia e—

O Mumuhu te etua o te kehaa

Eia tau ae, tauia e—

O Hina te etua o te epo

Eia tau ae, tauia e—

O Hume-nio te etua o te kivakiva

Eia tau ae, tauia e—

O Ninanina te etua o te one tai

Eia tau ae, tauia e—

O Tui-nu-nui te etua o te vai

Eia tau ae, tauia e—

O Fatii-tata te etua o te tai

Eia tau ae, tauia e—

O Mo-mei-ea te etua o te mei

Eia tau ae, tauia e—

O Hu-o-oa te etua o te elhi

Eia tau ae, tauia e—

O Viona te etua o te eihe

Eia tau ae, tauia e—

O Takaoa te etua o te meüike

Eia tau ae, tauia e—

O Fau-meneo te etua o te tao

Eia tau ae, tauia e—

O Ku-ao te etua o te faa

Eia tau ae, tauia e—

O Paemo te etua o te hau

Eia tau ae, tauia e—

O Mau-mea te etua o te mio

Eia tau ae, tauia e—

O Teye te etua o te iiapo

Eia tau ae, tauia e—

O Tani-huhe te etua o te tou

Eia tau ae, tauia e—

O Vavai te etua o te vavau

Eia tau ae, tauia e—

O Fau-mau te etua o te aua,

Eia tau ae, tauia e—

O te tau etua o te tai-mutie

Eia tau ae, tauia e—

O te tau etua o te tai pua kekaa

Eia tau ae, tauia e—

O te tau etua o te tai mamaku

Eia tau ae, tauia e—

- O te tau etua o te tai 'kou-tio
Eia tau ae, tauia e—
- O te tau etua o te tai tuku
Eia tau ae, tauia e—
- O te tau etua o te tai hovi
Eia tau ae, tauia e—
- O te tau etua o te tai hahuha
Eia tau ae, tauia e—
- O te tau etua o te tai tootoo hunahuna noa
Eia tau ae, tauia e—
- O te tau etua o te tai tootoo nunui noa,
Eia tau ae, tauia e—
- O te tau etua o te tai popoto
Eia tau ae, tauia e—
- O te tau etua o te tai tohe-mana
Eia tau ae, tauia e—
- O te tau etua o te tai tuaha
Eia tau ae, tauia e—
- O te tau etua o te tai tuketuke
Eia tau ae, tauia e—
- O te tau etua o te tai kopana,
Eia tau ae, tauia e—
- O te tau etua o te tai kii-feo
Eia tau ae, tauia e—
- O te tau etua o te tai kii-pehu
Eia tau ae, tauia e—
- O Tapaia te etua o te tai aho-ia
Eia tau ae tauia e—
- O Neifa te etua o te tai peata
Eia tau ae, tauia e—
- O Taha-ea te atua o te tai fafa-ua
Eia tau ae, tauia e—
- O Puhi-a-uu te atua o te tai paoa,
Eia tau ae, tauia e—
- O Manu-io te etua o te tai manu tini
Eia tau ae, tauia e—
- O Tii-koko te etua o te tai moa
Eia tau ae, tauia e—
- O Moeve te etua o te tai puaa vae vau
Eia tau ae, tauia e—
- O Fio-a-hee te etua o te tai puaa avai
Eia tau ae, tauia e—
- O te Puki-keke te etua o te tai puki-hee
- O te Kee-moana te etua o te tai kioe
Eia tau ae, tauia e—

O te tau etua o te fenu
 Eia tau ae, tauia e—
 O te tau etua o te tuaaa
 Eia tau ae, tauia e—
 O te tau etua o te haapahu-muo
 O te tau etua o te kaoha
 Eia tau ae, tauia e—
 O Pupuke te atua o te vanana
 Eia tau ae, tauia e—
 O te Kopaa-nui-o-Atea te etua me te pu
 Eia tau ae, tauia e—
 E te Kopaa, e te Kopaa e—
 Tutu ana to koe pu, a tani e—
 E Te Fatu e! Te Fatu e!
 E Te Fatu-nui-Atea!

E Te Fatu e! Te Fatu e!
 Ae tuia!
 Ae a oa tuia mei Makatea
 Ae tuia!
 Ae a oa tuia mei Maka-tava
 Ae tuia!
 Ae a oa, i heke noa te toki
 Ae tuia!
 Ae a oa, i heke mei Tona-hua
 Ae tuia!
 Ae a oa i heke kii te fenua
 Ae tuia!
 Ae a oa i Mau-ikiiki i ao te ahi
 Ae tuia!
 Ae a oa Opu ma hoahoa
 Ae tuia!
 Ae a oa me pipi a Kaa-vai
 Ae tuia!
 Ae a oa i heke tohu te fenua
 Ae tuia!
 E Te Fatu e! Te Fatu e!
 Ae tuia!
 E Te Fatu nui Atea!
 Ae tuia!

E Te Fatu e! Te Fatu e!
 Taiia mai te ko.
 Te tane tu ae mai te ko
 Ko Fenna te ko, ko Ani te ko,

Taataa ae te ko
 Hano mai o Tane-oa-nuku
 Hano mai o Tane-oa-ani
 Tua ia te Ani ia a oaoa,
 O ka oaoa
 A tu te Ani, ka tu e!
 A he katuina,
 E Te Fatu e! Te Fatu e!
 E Te Fatu nui Atea!

E tupu te papa, ahu tau ko
 Ave a tau ma (? mai)
 Tupu ta'u one
 A tanu e te toki

Au ea na ikiiki, au ea te toi
 Au ea na ikiiki, tona tutira koea
 Au ea na ikiiki.

E Te Etua! kavekave atu, kave ono,
 Koukou te va e ono
 Eia ono no te toua
 Iho pena, iho va,
 Iho pena, iho va,
 Etua kakihia!

Pu te metani mei Vevau
 A anu te tai o Havaii,
 Pu atu te metani mei Havaii
 A ana te ao o Vevau,
 Nui ia te papa e moe ana.

Tukia te papa-una
 Toto ono te papa-i-ao
 Hana noa'i hu tanu
 Me peni koakoa, peni koakoa ilhe au
 E Fatia, e hoe (? hae) te mana

Te Hava ao tootoo mai Metu-hou
 Mai mei feto, feto me Ono-ho, Ono-ho,
 Ma te feto tukia una tietie
 Te Papa-una a te Papa-i-ao
 Me eia te ku-tonia
 He akau tuhi no Atanua
 Pupu te tama mei i oto
 O te Po-nui-o-Atea

A tuu atu mea taetae no ia
 Eia to au, ao kaki e Ii
 Na tanotano po fetu fenua otoa
 O Vevau me Havaii.

O te Po-tikitiki meitai vae naenae
 O te Po-tapi i te aametau aanaau
 O te Po he tama meitai koakoa ae
 I te vae i te noho a i te momoe.

Ma te Feto a Fau e ae tu i uta,
 O Kaka-me-vau te etua niho tea
 Te Nunu me te pua,
 Oia te pu-ao, oia te hahuka
 Oia te vai-tahi, oia te Tane-heki
 Oia re hevi, oia te Tai-tuku
 Oia te pa-hee, oia te kau-tio
 Oia te mamaku, oia te autu me te mutie
 Oia te kohe me te kakaho
 O Kaka-me-vau, oia te fetu
 Mea hakatu a Nunu na mea otoa.

Ma te Feto e tu ki tai
 O Kaka-me-vau te etua nikotea
 Te Nunu me te Pua.
 Oia te Fatu-moana, oia te tai-vave
 Oia te Puna-hui, oia te nao-ao
 Oia te nao-taha, oia te puapua
 Oia te ao-tai, oia te tai-pi me tai hee
 Oia te oteote.
 O Kaka-me-vau aia te Feto
 Mea hakatu a Nunu na mea otoa.

Ma te Feto e tu hou
 Akau tuhi hakaua Atanua
 O te Meama te tama mei i oto
 Tuu atu mea taetae no ia
 Eia te au ao kaki e ii
 Mainaina heu ua otoa
 O Vevau me Havaii.

Ma te Feto a na'u e tuku
 To Kaka-me-vau te etua niho tea
 Te Nunu me te pua
 Oia te popoto oia te tu-aha
 Oia te tohi-mana, oia te tuhetuhe

Oia te uutuutu, oia te kopana
Oia te kii-pehu, oia te tau kii-feo
Oia te ahi-ika, oia te tau ika kii-feo
Oia te mea huluhuhuna noa
Oia te mea tootoo.

O te Meama oia te metani
A te metani oia te tama o te Ao
O te Meama oia te ii
Ina Vai-pipi, Vai-pipii.

O te Meama oia te ata makou
O te Meama oia te kaoha menava
O te Meama te mea poea
O te Meama oia te pootu.
O te Meama oia te tai-i-heke a te hee
O te tai-pi a te tai hui ke
O te Meama mua te mau mau oioi
Ma te Ma-o-te-Ani e momoe (?)

Ma te Feto e tu hou
E akau tuke hakaua o Atanua.
O te Ata te tama mei i oto
Tuu atu mea taetae noia
Eia to au ao kaki e ii
Maikoiko fenua otoa
O Vevau me Hawaii.

Ma te Feto a na'u e tuku
To Kaka-me-vau te etua niho tea
Te Nunu me te kua
O te Ata, oia te feau
O te Ata, oia te tua-oa
O te Ara, oia te pahu-muo
O te Ata, oia te ui
O te Ata, oia te ka-ana
O te Ata, oia te kaoha

E na tau tama o Atea-o-te-tua-oa
A tua oa otou na Atea
E na tau tama o Atea-o-te-pahu-mua
A pahu-mua otou na Atea
E na tau tama na Atea-o-te-kaoha
A kaoha otou te Fatu-nui Atea.

Ma te Feto e tu hou
E akau tuhi hakaua o Atanua

Tupu te tama mei i oto
 O te A-nui-o-Atea
 A hui atu mea taetae no ia
 Eia to au ao kaki e ii
 Maamaama fenua otoa
 O Vevau me Havaii.

Ma te Feto a na'u e tuku
 Te Kaka-me-vau te etua niho tea
 Te Nunu me te pua
 O te A oia te tai peata
 O te A oia te tai fafaua
 O te A oia te tai paoa
 O te A oia te tai o te mea i te hohonu
 O te A oia te tai o te manu vae vau
 O te A oia te tai o te manu o te tohua
 O te A oia te tai o te manu o te kavai
 O te ika e hee i te tai
 O te ika e hee i te vai
 O te manu e hee me na tani
 O te manu e hee i te Ani.

O te A oia te maamaama haaitea
 A no ia te mana kua
 O te ata, te motua o te kau pepeu
 O te A oia te motua o te pua
 O te A oia te motua o te mana
 O te ao oia te tama o te menava
 A te menava pepeuia ma te ao
 Oia te menava meitai mea vai ei au.

Meitai te A a ta anaana
 A te ao e pepeu i taia maanaana
 Oia te ao i te anaana naenae
 Mea kahi te manini mei na mea kavae.

O mai te A mea hana a heehee
 O mai te ata mea pu e a ka ana
 O mai te Meama o te pua kua ae
 O mai toau te Po mea momoe i te fae

Ma te tupuina haapau
 O te Ono-nui o Atea
 Oia te tama mei i oto
 A tuku atu mea taetae noia

Eia to au ao kaki e ii
Ono, Ono-fenua otoa
O Vevau me Havaii.

I teia tupuina otoa
E hakatu au ta'u tama Tumea
Mea tu me au nei
He hakaiki Tumea
Mea tu me au nei
I teia tupuina o Papa-nui
He hame huoho e vae me au nei
Mea hame te koae
O to au tama hakaiki, o Tumea
Ta'u tama hakaiki o mua, te una tapu
Hakaiki o te vae va Ani.

(To be continued.)



NOTES AND QUERIES.

[293] "Cutting the adult boys' Top-knot." A Mangaian Island Custom.

Last October, in the Keia, sub-district of Mangaia Island, up on the plateau on the Makatea, above Oneroa, we witnessed this ceremony, which strikingly recalls a custom current amongst the peoples of Burma, Siam, and Indo-China. In certain families on Mangaia the hair of a boy is allowed to go long like a girl's, and he wears girl's clothes until he reaches puberty.

Then on a day appointed, pigs and fowls are killed and preparations made for a feast, to which relations, friends and neighbours are welcomed, and in the middle of the village *atea*, or "green," the boy sits with his hair done up into seven locks or plaits, and seven selected relations approach in turn, make a small present, and solemnly shear away the seven locks one by one.

The boy wears over his shoulders a mantle of fine native cloth of curiously scalloped design, dyed a bright yellow with the *ange* (cf. Samoan *ango*) or *turmeric*, a sort of small wild cucumber—the *Cucuma longa* of the botanists.

F. W. CHRISTIAN.

[294] The Paumotu Conception of the Heavens.

In this "Journal," Vol. XXVIII., p. 211, is a drawing of the Paumotu Heavens. Perhaps the following extract from M. Eugene Caillot's work, "Historie de la Polynésie Orientale," p. 32, will throw some light on the design of the picture. Writing of the beliefs of the Paumotu people, he says, "The cosmogony of that archipelago is not wanting in originality, as the following fragment will show :

Tāne resolved to force a passage through the covering of the sky. He procured the aid of his people. Tamaru commenced by casting big stones on the surface of the firmament ; Tangaroa softened it with fire, Tāne himself by aid of large stones made a great hole in the sky, and by that way descended to the earth. The Atiru (? Ati-Ru) powerful celestial spirits, held up the heavens on their backs ; *they lifted it up as high as their arms would reach*, and mounting on one another's backs succeeded in placing the heavens in their place. Then the Pingau hollowed it ; the Topes caused the waters to overflow ; the Titis nailed it in its place ; the Mohos tied it up, at the same time by the orders of Tāne leaving some 'chips,' which are represented to day by clouds."

The words in italics above represent the numerous figures in the picture probably.

S. PERCY SMITH.

[295] One of our Members Honoured.

We are delighted to note that one of our Honorary Members, W. Churchill, Esq., B.A., F.R.A.I., has been knighted by His Majesty Léopold II., of Belgium,

and also made an Officier de l'Ordre du Léopold II. We trust he may long be spared to enjoy the honour.

Sir. W. Churchill has also been appointed Consulting Ethnologist to the Bishop Museum, Honolulu, and of the Dominick Pacific Exploration Fund, which latter is about to despatch an expedition to all parts of the Pacific to study various scientific aspects of the islands.

EDITOR.

PROCEEDINGS. POLYNESIAN SOCIETY.

A meeting of the Council was held at the Library, Hempton Room, 9th June, 1920, when there were present: The President, and Messrs. Skinner, Newman and W. W. Smith.

Subsequent to the reading of the minutes and correspondence, the following new members were elected :—

H. O. A. D. Burrows, Member R. Asiatic Society, 26, Rooding Street,
S. Brighton, Melbourne.

James McVeigh, 85, Queen Street, Auckland.

William Rowe, Devon Street East, New Plymouth.

F. J. Rowden, 24, York Street, Parnell, Auckland.

W. F. Wilson, P.O. Box 1179, Honolulu, Hawaii.

The following papers were received :—

History and Traditions of Rarotonga. Part XIV.

Uvea and Futuna Islands.

The Menehune People. By T. G. Thrum.

Kava Drinking in Samoa.

An Old Tradition of Rakahanga Island.

Traditions and Legends from Murihiku. Part 12, 13. By H. Beattie.

The death of Mr. W. J. Birch, an original member of the Society, was reported.

A number of books on scientific subjects was acknowledged from the Hon. the Minister of Internal Affairs.

HISTORY AND TRADITIONS OF RAROTONGA.

BY TE ARIKI-TARA-ARE.

PART XII.

TRANSLATED BY S. PERCY SMITH.

[In "Journal Polynesian Society," Vol. I., p. 70, will be found another account of the Makea family, which differs a good deal from what follows, especially in the names in the genealogical tables. That account is derived from the Makea family, or their supporters, this one from the descendants of Tangiia, between which two parties there appears to have been considerable rivalry. In the face of these differences who is to decide? In any case the matter is only of importance to the islanders themselves, and Te Ariki-tara-are ought to be a good authority.]

Attention is drawn to the "Fountain of Youth" mentioned in paragraph 389.

In the "Transactions of the Royal Society of New South Wales," volume for 1891, at page 139 will be found an account of the chief Karika from the Manu'a (Samoan Group) point of view, as told to the Rev. T. Powell by the "legend keeper," Taua-nu'u, of that island in 1839. In Mr. Powell's original manuscript (which was kindly lent me by Dr. Fraser) he says, "Salia (Karika), whose *malae* was named Rarotonga; he went in a double canoe on a voyage and never came back. This is the Karika referred to in Williams' 'Enterprises.'" In the list of kings of Manu'a he appears as the fifth, and there are twenty-three reigns since his time down to 1830, which will agree very nearly with the Rarotongan twenty-six generations up to the year 1900. It is said these ruling chiefs of Manu'a are not always descended from father to son, and that some of the reigns were very long ones.

The Makea family sprung from Karika, the contemporary and friend of Tangiia, both of whom joined forces to defeat Tu-tapu of the Marquesan Islands, described in Part X hereof.]

ABOUT THE MAKEA FAMILY OF RAROTONGA.

389. Te Uira descended from Papa [the earth mother].

41 Te Uira

40 Te Uira-mana-o-te-rangi

Te Ira-uira-o-te-rangi

Te Uira-o-te-ra

Te Uira-o-te-marama-eturere

Tavake-uira

35 Tavake

Kiritia

Tiki

This is the account of Tiki and what befel him. His parent gave him instructions in order to ascertain whether or not he possessed *mana* [power, prestige, etc.]. She commenced the instruction at the water, at a place named Vaiari-te-ngangana, and it was here his mother taught him in order that he might acquire that *mana* by diving into the water and coming up to the surface at the *muavai* (at the far end of the pool). Tiki asked, "Will there be a difference?" The mother then dived in at the *murivai* (or near end of pool) and came up at the far end, and when she came up she was like a young child. She dived again, and came up at the rear end of pool; so the mother abandoned him there and then.

[Mr. Savage has been good enough to explain to me the meaning of this strange test, he says, "The name of the 'waters of life' as known to the ancients of Rarotonga was Te Vaiari-te-ngangana (the waters of the essence of life that cannot be extinguished). Tiki's mother told him of this water, and that he must observe the rules when entering the water, that is, that he must dive into it from the *muavai*, or front end of the pool, and not come up till he reached the *murivai*, or rear end of the pool; and that by bathing in these waters he would obtain everlasting life, youth and beauty. His mother dived in to demonstrate the virtue of the water; and then left Tiki to his own devices."

Now this is very interesting as showing the knowledge of the far spread belief in the "Fountain of Youth," which the Maoris call Te Wai-ora-o-Tane (the life-giving waters of the god Tane), and which is equally known to the Hawaiians as mentioned in Mr. Thrum's translations of Fornander's documents published by the Bishop Museum of Honolulu.

One is reminded of (I think) Ponce de Leon's search for the Fountain of Youth, eventuating in the discovery of Florida, in the sixteenth century.]

390. This is the reason that Tiki failed, he was ashamed of the derision and scorn of the *atua-tini* [many gods] at him. So Tiki

departed to the Pua-i-te-reinga,¹ up which tree he climbed. His mother followed after him, and found Tiki just seizing a branch of the Pua tree, she said to him, (her name was Ina) "O Tiki! Be careful you do not climb up by the dead branch; rather climb by a green branch, lest you get killed." But Tiki let go the green branch and climbed up by the dead branch. When his mother saw that he would not listen, she called out to Muru [or Miru, guardian of the entrance to the nether world] and Akaanga, saying, "Snare him with the *opai* ('Tah, large axe), and dash him down on the rocks that he may be killed." That was the death of Tiki. [It is not clear whether this is the same Tiki as is mentioned in Par. 516, Part V., where he is quoted as an illustration of the fact that the dead go to the 'Koro-tuatini.']

300A. When Tiki died [Mr. Savage kindly supplies a translation of the rest of this paragraph] the *maro-takataka* was wrapped round his body. The *maro-takataka* is made as follows: Fully matured parts of the ripe coconut are cut up and roasted, to which is added some edible tubers which are placed in a *akana*, or receptacle of woven cinnet, then fastened round the waist; and this was tied in or under the *maro* (waist cloth). This was the spirit-food for his use on the journey to spirit land. A pig's head and full grown *kava* roots were taken as an offering to Ronga-ma-Tane, and are given to him as guardian of the heavenly house. But when Tiki afterwards became guardian, these offerings were his perquisites.

391. [Is a song, apparently a lament by the mother for her son Tiki.]

392. Tiki had the following descendants:—

Tiki
Taurira-ariki-te-ai-po
Taurira-ariki-te-ai-ao

30 Makea

Te Pou-o-te-rangi

The further descent is not known, until Oe is reached; [from another source we find the missing names as follows, but one cannot say if it is correct]

Makea-kapu-rangi

Oe = Eaa

26 Karika

It was this Makea-Karika that left his son, Makea-puta-ki-te-tai, in charge of Tangiia, when he departed for the Marquesas to *kokoti* [? cut the tree named] Pata for a canoe, from which expedition he never returned. [The descent then goes on from Makea-puta-i-te-tai

1. This is the Pua tree that is supposed to grow at the west end of all the islands, and from its branches the spirits of the dead dive off into the under world—cf. Pua-reinga, a Maori equivalent for the Pohutukawa tree at Cape Reinga, N.Z., where departed spirits dive off for the underworld.

for eleven generations down to 'Te Ariki-meamea, in whose time there were disturbances, and then the line goes on for seven more generations to Makea-Takau, and 'Te Pou-o-te-rangi. Queen Makea-Takau would be about 65 or 70 years of age in 1900, consequently there would be 22 or 23 generations back to Karika and Tangiia, instead of the mean number of 26].

393. The Gospel of God came to Avarua in the time of Makea-pori. Pori was at Arai-te-tonga [*koutu*] performing the *eva* over his son Tauria-ariki, who was going to Aitutaki Island. He sent for Pepeia [the Tahitian missionary] then at Avarua, who came to him [to Pori], when the latter enquired of Pepeia as to the meaning of his coming [to Rarotonga]; on which Pepeia explained to him, "I came here to disclose to all of you the God through whom all may be saved by the '*parau-tia*' [Tahitian for the Gospel]." Pori further asked, "What is the meaning of the '*parau*'? Did it mean what their present life was like." Pepeia replied, "No! God's word says, do not fight, do not curse, and no kind of evil shall in future prevail." To all of this Makea-pori agreed and welcomed the word of God; he then proceeded to burn his gods and their *maraes* with fire.

394. Pepeia was the first missionary; after him came Uo, and then Mataitai, who was succeeded by Viriamu [Rev. John Williams, the martyr], then Rev. Mr. Pittman, then Rev. Mr. Buzacott, Rev. W. Gill, then Kraise (?), then Tamati [Rev. Thos. Chalmers], who left here in 1877, and Giri-rua [Rev. Dr. W. Wyatt Gill] in 1877 came.

NO MAKEA.

389. Ko 'Te Uira, mei roto i a Papa.

Te Uira

Te Uira-mana-o-te-rangi

'Te Ira-uira-o-te-rangi

Te Uira-o-te-rā

Te Uira-o-te-marama-etu-rere

Tq Vake-uira

Tavake

Kiritia

Tiki

Tera te tuatua i a Tiki, i tei tupu i aia. Kua apii te metua i aia kia kite aia i tona mānaanga e te kore anga. I timata aia i te apianga i aia ki raro i te vai; ko Vaiari-te-ngangana, ko te ingoa ia o te vai i akaakoako ei te metua vaine i a Tiki, kia rauka i aia te māna, koia te ruku ki raro i te vai, e ea mai i miri-vai. Ko Tiki rai, kare i tu ke,

kia ruku mai te metua vaine i mua vai, e ea mai i miri vai. E tu tamariki varevare a Tiki. Kua oki akaou te metua vaine kua ruku, e ea mai i miri vai. Ko Tiki rai, kare i tu ke. Te akaruke te metua vaine i reira i a Tiki.

390. Tera te mea i akamate ei a Tiki, e mate i te akamā i te amuamuanga a te Atua-tini i aia. Kua aere atura a Tiki ki te Pua-i-te-reinga, kua kake; kua aru atu te metua vaine i aia; kua kake atura a Tiki ki runga i te Pua; kua mou nga rima ki te rara-Pua; kua kapiki atura te metua vaine—a Ina—ki a Tiki, na-ko atura, “E Tiki e! Auraka koe e kake ki te rara maro, e kake ki te rara mata, ka mate aea koe.” Kua akaruke atura a Tiki i te rara mata, kua kake atura ki te rara maro. Kia kite ra te metua e, e kare a Tiki i akarongo mai, kua kapiki atura ki a Muru ma Akaanga, na-ko atura, “Taeiia ki te opai; paia ki runga i te mato, kia mate.” Ko to mate rai ia a Tiki.

NO TE MATENGA O TIKI.

390A. Kia mate a Tiki, kua maro-takataka; tera te tu o te maro-takataka; e akari tutuki-paka e te kopura akana. Ka tari ki roto i te inaro rakei o te maki, ko tona ora'i i a Moemoe; ko te mimiti puaka e te manava-a-kava, ko ta Rongo ma Tane ia. E kia riro ki aia te tiaki i te are, ei reira e riro ai te mimiti puaka e te manava-a-kava—na Tiki.

391. E pee no Tiki:—

No Tiki te mate, ka oti roa,
 Ko Tiki, e Tiki! ko Tiki e—
 Ritua atu te tere,
 Ka ano na taku tama e—
 No Tiki te mate ka oti roa e—
 E ariki kua ara ra i te rangi
 I a Rongo ma Tane e,
 Ko teiia oki taku tama
 Kua turoua e te tini o te atua oki;
 Ko Tiki e Tiki, ko Tiki e—
 Ritua atu te tere e—
 Ka ano ra taku tama e—
 E ko Tiki, ko Tiki e—
 Ritua atu te tere,
 Ka ano ra taku tama e.
 Ka ano te tama ka oti roa,
 Ko Tiki, Tiki, ko Tiki
 E ritua atu te tere e—
 Ka ano ra taku tama—
 Ka ano te tama ka oti roa, e—

E ariki kua ara i te rangi e—
 Ia Rongo ma Tane e—
 Naringa te oro e, a taku ariki e—
 Ka ano e, ka ritua ko Tiki,
 Tiki, ko Tiki e—
 Ritua atu tere e—
 Ka ano ra taka tama
 Ko Tiki, ko Tiki e; e ritua atu tere,
 Ka ano ra taku tama e.

392. Anau akera ta Tiki, ko Tauira-ariki-te-ai-po
 Tauira-ariki-te-ai-ao
 Makea
 Te Pou-o-te-rangi

Kare i kitea tei muri mai i reira papa-ariki e tae ua mai ki a Oe,
 ko Eaa tane vaine.

Oe = Eaa

Karika

Makea-puta-ki-te-tai.

Kua vao a Makea-puta-ki-te-tai i ana tamarika ki a Tangiia : ko
 te aerenga ia ki te kokoti i a Pata. E oti atura rai, kare i oki mai.
 Anau akera ta Puta-ki-te-tai, ko

1 Tumupu 2 Vaero-rangi
 Makea-tai-ope
 Makea-tama-purotu
 Makea-tara-tu
 Makea-pukea
 Makea-au-rango
 Makea-teina
 Makea-memeru
 Makea-utanga
 Makea-te-rangi-tu-ki-vao
 Te Ariki-meamea

Ko Te Ariki-meamea ia, e uru ai e Te Vaka e Ngaio ki te katati,
 e tu i a Arorangi ki te tamaki. Anau ta Makea-te-rangi-tu-ki-vao ;

Rangi-makea

Makea-te-patua-kino. (Kua manga i reira nga

1 Makea-keu	2 Makea-uri	Vaka-tini	Makea.)
Te Kao	Makea-tinirau	Makea-keu	
Karika	Makea-pori	Makea-atu	
Pa	Kai-nuku	Aarona or Mana-a-rangi	
Tavake	Makea-Takau	Te Pou-o-te-rangi (died 1898)	
		Makea-toeta, or Taniera	

393. Kua tae mai te tuatua na Te Atua ki a Avarua i reira, i to
 makea Pori tuatau. Tei Arai-tetonga a Pori, tei te eva i te tama, i a
 Tauira-ariki, kua aere ki Aitutaki. Kua unga aia e tiki i a Pepeia ki

Avarua; kua aere maira a Pepeia, kua ui atura a Pori i te tu o tona aerenga; kua akakite mai ra a Pepeia ki aia, "E aere mai nei au e akakite i a kotou ki te Atua e ora i kotou, e tana 'parau tia.'" Kua ui akaou atu rai a Pori, ki aia, "Eaa te tu o te parau," ka aite ki ta ratou e rave nei. Kua karanga atura a Pepeia, "Kare: ko te parau na Te Atua, kare e tamaki, kare e kainga, kare te au kino ravarai e tupu akaou." Kua akatika atura a Makea-pori, kua āriki aia i te tuatua na Te Atua; kua tāu atura i tona au atua ma te marae ki te āi.

394. Ko Pepeia te orometua mua; pau mai i aia ko Uo; pau mai i aia ko Mataitai; pau mai i aia, ko Viriamu e Pitimana e Parakoti, ko Mitikiro, ko Giri-tai, ko Kraise, ko Tamati; kua oki atu i te mataiti 1877. Ko Giri-rua i te mataiti 1877.

PART XIII.

THE HISTORY OF IRO-NUI-MA-OATA.

[Having related the history of the great *ariki* Tangiia and of his companion in arms, Karika, the Sage goes on with that of his contemporary and distant relation, Iro, who is often mentioned in previous parts.

Iro is undoubtedly the same individual as Whiro of Maori story, Hiro of Tahitian, and probably he is also known to the Hawaiians as Hilo—a fact which was mentioned to me by a gentleman whom I met at the town of Hilo, island of Hawaii, in 1897. He is also known to the Marquesans, where he is stated to be the 'god of thieves,' in which these people confuse him with Whiro, a son of the sky-father and earth-mother, the enemy of the god Tāne.

In Tahiti, the son of Hiro (Iro) is named Marama-hotu, the Marama of this story, while his name with the Maoris of New Zealand is Marama-nui-o-hotu (see, among others, H. Hongi's paper in Vol. XX., p. 66, "J.P.S."). In John White's "Ancient History of the Maoris," Vol. II., p. 7, we find several versions of the story of Whiro, and one of his voyages with Tura is mentioned, who, no doubt, is the Tura mentioned in the song, paragraph 563, of the Rarotongan account *infra*. On this voyage they visited Wawau, no doubt the Vavau of this account. The strangling of the woman Vai—see paragraph 575 *infra*—is also known to the Maori story (often said to be a boy). It is possible the Vavau mentioned as the scene of this murder may be Porapora Island of the Society Group, for Vavau was its ancient name.

Again this incident of the strangling of the woman, is to be found in Dr. N. B. Emerson's "Long Voyages of the Polynesians"—page 6—where, however, the victim was a boy, but the circumstances are

identical. The man who killed the boy is named Paa (in Rarotonga this would be Pakao), and he soon after left for Hawaii. The *ariki* Puna, mentioned in paragraph 577 *infra*, is known as an ancestor of the Rā'iatea people, and there he was looked on as one of their gods—probably a deified man—and is said to have been the first king of that island. His cult was conducted at the celebrated *marae* Tapu-tapu-atea at Opoa, in the same island.

In all these references we see that Iro was a very well-known character all over the Pacific in the thirteenth century. In Mr. Savage's account of Iro, "J.P.S.," Vol. XXVI., p. 58, he mentions the fact that Iro on one of his voyages visited Avaiki-Tautau. Now this is the Rarotongan name for New Zealand; and it is satisfactory to know that Maori traditions confirm this, for they say that he came here and landed at a place named Te Wai-piropiro-a-Whiro, on the west coast, and the Maoris of that coast say he landed at Te-Wai-kukakuka-a-Whiro, a little sandy beach just north of O-akura river, and eight miles south of New Plymouth as Mr. W. H. Skinner has discovered. There are many Maoris who trace descent from Whiro's son Pae-rangi, for which see "The Taranaki Coast," p 153.

This Rarotonga story of Iro, is not told by the old Sage with the same historical *facies* as that of Tangiia. It is more in the nature of a romance in which the deeds of the hero have become glorified. The incident of Iro's capture of the god Tāne seems to have confused the ancient god Iro with the navigator of the thirteenth century.]

ABOUT IRO AND PA.

551. Pa-upoko [the direct descendant of the hero Iro] was born in the times of the Gospel at Rarotonga; Mr. Pittman was the missionary at that time, and on his departure for England, he was succeeded by Mr. Buzacott—his collaborator—and the [two] churches were combined under him [i.e. the two branches, at Avarua and Nga-Tangiia]. At this time Maretu was at Manihiki Island [as missionary¹] while Matatia had returned from Samoa.² After the

1. We have an autobiography written by Maretu, which gives the history with great detail of the introduction of the Gospel into Rarotonga, and of his own mission labours in Manihiki and Mangaia Islands. There are over 500 octavo pages in this volume, much of it of a very interesting character, but very badly and obscurely expressed.

2. Matatia was one of the original native missionaries taken to Samoa by the Rev. John Williams (the martyr), who left his home at Rā'iatea to start the Samoan mission on the 24th May, 1830. It was from Matatia that the Rev. J. B. Stair, of the Samoan mission, obtained the particulars of the "Early Samoan Voyages" (published in the "J.P.S.," Vol. IV., p 99) in 1842. Mr. Stair, however, wrongly called these Samoan voyages, as a matter of fact they were made by the Rarotongan branch of the race then living in Samoa. Matatia's widow was living at Rarotonga in 1897, a fine intelligent old lady, but very old.

departure of Mr. Pittman, died Pa one of the *ariki*, in whose time arrived the word of God. On his death the dignity of the *ariki*-ship descended to his daughter Pa-upoko; who lives at the present time [i.e., in the time this history was written].

She was a descendant of Pa-te-pou, Pa-pure-tu, Pa-te-rua-roa. Rangi-pa, Pa-te-ariki-noo-rangi, Pa-moe-tana, and Pa-tingia, but the middle part of the descent is not known [to the Sage], so the latter part only will be given: she was a descendant of Te-Ariki-upoko-tini [period of Tangiia], or Tai-te-ariki [who was also called Taputapu-atea], and from Iro [whose adventures this part treats of], Moe-itiiti, Moe-rekareka, Rangi, Otu, Aka-otu, Otu-te-ngare, Otu-te-ra-nuku, Taito, Neke, Te Tupu, Te Mau, Te Pupū, Te Mu, and Te Atua-i-anga. The greater part of this genealogy is not known [to the Sage]. You people [of Ngati-Tangiia] have it and will know the correct recitation of the descent.

ABOUT MOE-TARA-URI [IRO'S FATHER].

552. Moe-tara-uri was an *ariki* of Vavau [the northern group of the Tonga Islands]. He went to Kuporu [Upōlu, Samoa] to court the wife of Pou-ariki, whose name was Aki-mano [shown on the Tahitian genealogies as Fa'i-mano]. This lady was surrounded by guardians, whose names were as follows:—Kina, Etuke, Patuki-kai-kainga, Tatara-au, Nou-pua-au, Popo-tiare-tau, Koteka, Tike and Matiro-tai, Tu and Mata-ara, Ngaē and Tua-piko, Piri-kopa, Moe-turiki, Mumu-ta-are, Kau-toki, Tiro-roa, and Takoto-roā. These were the guardians.

553. Now Moe-tara-uri remained with the lady Aki-mano [for some time] and then they made an arrangement [as embodied in the following speech]. Said Moe-tara-uri, "Thou art with child! should a son be born let him be called Iro-ma-oata,³ after the nights of the moon I spent with you. Here are certain properties for my child: the weapon called 'Nio-tamore'; a loin-cloth called 'Tava-manava,' a garment named 'Au-ma-tuanaki,' and a [wooden] pillow named 'Te Veri.'" Such were the things Moe left with the lady for their son.⁴ [And then Moe' departed for Vavau Island, his home; as we shall see.]

IRO'S BIRTH AND ADVENTURES.

554. When the time came for the birth of the child, it turned out to be a boy, and the name of Iro was given to him. The child grew until he became of some size, and then he went down to the

3. Iro and Oata (Whiro and Hoata in Maori) are names of two of the nights of the month—for the Polynesians had a name for every day of the Moon.

4. How often we find similar messages left with the mothers when the lover departs, in Maori stories!

beach with his elder brothers [sons of Pou-ariki] to play on the sands. These brethren of his were named Tupa-mua, Tupa-muri, Tupa-rangirangi, Meamea-iku and Te Mataiti-ororo. They built *moa onelea* [hillocks of white sand] and that one built by Iro, he destroyed and threw the sand onto the mounds of his elder brethren, which knocked the lower parts down. The brethren arose at this and beat him until he died, and then buried the body in the sand, and departed for their home. Some time after the brothers had departed, Iro arose⁵ and followed them to their home. The same thing occurred on three following occasions, each time Iro was killed and then came to life again, but he never said a word to his mother about his death and rising again; he kept these things to himself, though it made him ill.

555. After some time had elapsed, Iro asked his mother, "Where do Pou-ariki and his sons go to when they are so often away?" His mother explained to him, "They go to learn the *karakias*" [incantations, prayers, etc.]. When Iro learnt this he also went to the house where the *karakias* were taught; but he remained outside, listening to the repetition of the *karakias* until he completely acquired them. But although Iro was not actually seen there stealing the [knowledge] of the *karakias*, it was known he [or somebody] was there, on account of the flame in the fire being divided. [We see this portend in other stories.] At the conclusion of the *karakia* teaching he entered the house to visit and [see his old relatives [who had been teaching the *karakias*], who did not recognise him at all, but asked, "Who is this fine boy who is acquainted with the" [several names mentioned, meaning not known]. Iro then discovered himself to them and asked, "What is it you two are considering?" They replied, "We are considering, O our grandson! the direction of [the ceremonies] at Avarua to-morrow, as to what high born chief will supply us with" [certain things to eat, meaning not known].

[This incident about the making of the sand-heaps, is related in Tahiti, as Tati, the high chief of Papara district told me in 1897. But it differs somewhat from the Rarotongan version. According to Tati it was Hiro's (Iro) grandfather, named Anoa, who taught the *karakias* to Iro (see par. 555), and that there was a fight on the beach between Hiro and his brothers about a toy canoe, in which the latter was killed and buried under a rock, but he came to life again and escaped.]

556. After Iro had heard what the two old men had to say, he said to them, "Let me give you a bath," to which they replied, "Not so, our grandson! we are disgustingly dirty; not so, you will

5. We must remember that Iro was gifted with supernatural powers, for which see his later deeds, according to his biographer.

be disgusted." But he again urged them; and took first one of them down to the water, then the other; and then he returned to the house and swept out the dry grass on the floor and put it on the dirt-heap. After that he put in fresh grass, and fresh mats on the sleeping places, and arranged all the other properties, together with the pillows. When finished he returned to the water and bathed the two blind old men, then brought them back to the house and left them there.

557. Iro then went to fetch the delicacies the old men wanted [the names of which do not help us], and when he had brought them he said, "Here is some *kava* for you two," to which the old men replied, "Enough, O our grandson! make some *kava* for us." Iro then chewed enough *kava*-root to fill a bowl for each, saying to the old men, "Your *kava* is ready." They replied, "Will two chewings be enough?" So Iro chewed enough for four bowls, and told them "Four bowls have been filled." They replied, "They are not sufficient." Said Iro, "Well feel them then." So they put out their hands and found there really were four bowls full, and their mouths "watered." Iro then took the flesh of two coconuts, and squeezed them into the eyes of the blind men, which caused them to open [and they could see]. They then asked, "Are you perhaps Iro? the great Iro?" He replied, "I am not." "Are you Iro-mataki-auai?" Iro replied, "I am not." "Then are you Iro-ma-oata?" Said Iro, "Truly I am he!" Said the old men, "O! we did not know that you were verily our grandson." They added, "Were you the cause of the double flame" [see par. 555]. He replied, "It was I indeed." "Have you acquired the [knowledge of the] *karakias*?" Iro replied, "I know them all!" "Well then recite them!" Iro then recited them all right to the end quite correctly. The old priests then began to instruct him, saying, "To-morrow will be the function [at the *marae*]. When the messenger arrives to fetch the trumpet and the drum, do not give them up; take the trumpet in your right hand, the drum in your left, and go with him yourself; probably Pou-ariki will be angry and call out, 'Take them from him! he has no right to repeat the *karakias*.' You will then place yourself in the correct position in front of where the function is to take place, and then you will perform the necessary ritual." It thus came about that Iro took charge of the ceremonies.

558. Iro repeated the *karakia* [called "Kauraura"] saying:—

Disclose, disclose, disclose the origin

The very origin of all things,

A dedication, a god-like dedication,

(By) the gods Rongo and Tane

'Tis the truth indeed, O Rongo and Tane,

That it grew up; grew up the land

It grew up, it increased, and (the people) spread.

Inspired with life was Atia⁶ the original land
 It grew, increased did the land
 Inspired was Atia the original land (of our ancestors)
 It grew, increased the original land,
 It grew, it increased, and (the people) spread.

Inspired was Enua-kura⁷ an original home,
 It grew, it increased, did the land
 (The people) grew, increased and spread.

Inspired was Avaiki-nui⁸ the original home
 An ancestral home
 It grew, it increased, the land
 (The people) grew and spread.

Inspired was Kūporu⁹ an ancestral land
 It grew, and increased, this land
 (The people) grew, increased and spread.

IRO VISITS VAVAU.

559. After this Iro returned to his home, and there asked his mother, Aki-mano, "Who is my father?" She replied, "Pou-ariki!" He then said, "Why Pou-ariki says that Moe-tara-uri is my father," to which his mother replied, "That is so!"

560. Iro after this went to make a canoe of sand, and on finishing it proceeded to render it *tapu*, saying:—

The brave be strong, the brave be strong.

The old men [his grandfather and grand-uncle] joined in, singing:—

Tapu am I, the *tapu* removed, the *tapu*
 A canoe of sand; the *tapu* of the canoe
 O our grandchild, has gone to Taputapu-atea¹⁰
 Haste thee, and stay, a sand canoe will smash
 And be carried off by the waves
 And thou wilt never rest on it.

6. The original home, probably India; also called Atia-te-varinga.

7. The land of birds. ? New Guinea, or perhaps the Celebes, where the Bird of Paradise is also found.

8. Savaii of the Samoan Group.

9. 'Upolu Island of Samoa. In this recitation the names of several of the ancestral homes of the people are omitted, which are found in other chants, as for instance in Part I. hereof. The Rarotongan missionaries to New Guinea are convinced that that island is the Enua-kura of their traditions, so called on account of the Birds of Paradise. Their great ancestor and celebrated voyager Ui-te-rangiora made a voyage from Samoa back to Enua-manu to secure some of these beautiful feathers, which to the Polynesians were as valuable as our jewels. Enua-kura is the same as Enua-manu.

10. Possibly this is the Taputapu-atea at Opoa in Ra'iatea Island, the most famous *marae* in Eastern Polynesia, known to Rarotongans and Maoria.

He then went and drew his canoe down to the sea ; it was broken into fragments ; so he returned home.

561. Night came, he went to his bed, and there spoke to his mother, "O Tutae! I possess a canoe down at the river." "O! that is only in your thoughts, my son." So he slept again, but shortly after awoke and said, "O Tutae! I have a canoe down at the river," "It is nothing but your desire for a canoe," said his mother. "Not so! I have indeed a canoe down at the river." Iro got up, and hastened down to the river. Behold! a canoe was there in the river. [Apparently the mere wish for a canoe had supplied him with a vessel already manned].

562. When he got down to the river [or channel in the reef], he asked [of the people of the canoe], "What is your expedition?" They replied, "We are in search of a god, of Tangaroa-mai-Turangi." "O! He is there up on the mountain ; that is it that blazes up there, follow it up and cast it on the main body of the canoe and on the outrigger." He then addressed Te Io-ariki, "You also go and all the people of the vessel." When they had departed for the mountain, Iro boarded the vessel and questioned those left on board, "What are you?" "I am a paddler." "What are you?" "O Sir! I am a star gazer [i.e., navigator], and at your service." Said Iro to another, "What are you?" "O Sir! I bail the canoe, at your service." "And what are you, O son?" "I am the cook, at your service."

563. Iro then said to them, "Let us proceed to sail the canoe." And he composed the following song in connection with the sailing of the canoe:—

[The first line of this song is interesting:—

Tura and Kapua shall sail

To search for the lady Tu-riki-vetea,

because Tura is connected with Iro (Whiro) in Maori traditions, for they went on a voyage together to Wawau (Vavau) and met with some notable adventures there. The whole of this song is interesting though I am not able to translate the whole of it, but it contains references to several places and people, one of whom (Tāeta) is probably the Maori Tawheta, a man known by Maori traditions to have flourished about this period.]

564. The vessel now sailed for Vavau Island, and when they reached the outer line of breakers, the priests on board were alarmed at their number. Iro had the steering paddle, and he ran the vessel before the waves. The people asked him, "O Iro! What is the name of the wave that rises up by the side of Atea?" "It is Otu-te-puku!" "By what means shall it be overcome, O Iro?" [The next sentence containing Iro's answer I cannot translate as it is expressed in emblematical terms, but apparent it calls on Tangaroa to help over-

come the breakers.] That wave was overcome and the canoe ran on; up rose another wave and the priests asked, "O, Iro, O! What is the wave that stands up like the pillar of the house of Takurua and Takero?" Said Whiro, "It is Etu-kura! [the red star], it is the 'propelling sea' of Vavau." "How will it be overcome, O Iro?" "By speaking, overwhelming the front, overwhelming the back, overwhelming it quietly, O ye younger brethren! The foot of the chief may be wetted; let me get ashore!" But Iro's feet did not get wet in the sea. This was the wave he called the *ngarua* [? the encircling wave].

565. Tia-ure now came down to the water [after the canoe was beached], where Iro was standing on the sands, and the former said to his daughters Tu-akara-a-tapu and Nga-tariki [these daughters were apparently waves], "Where are you two?" Then that wave spread out seaward, and the *poki* of the canoe was broken by the wave. Iro seized hold of the canoe and stopped it [? from being carried to sea]. Moe-tara-uri [his father] now called out, "Who is this well born *ariki* that is able to overcome the many waves of Vavau?" "It is I, Iro-ma-oata! My father is Moe-tara-uri, and my mother is Aki-mano; it was on the Iro and Oata nights of the moon that Moe-tara-uri came to Kuporu [Upolu of Samoa] and slept with Aki-mano; and when her child was born it was named Iro-ma-oata. That is myself that stands before you."

566. As soon as Moe-tara-uri heard these words, he rejoiced with great joy and said, "I see now that you are a real son of mine; otherwise you would not have been able to overcome the numerous waves of Vavau. Welcome my *ariki*; you must remain here at Vavau as the head of all things, as the centre and core; and to lay the numerous waves of Vavau." And then he took Iro and appointed him *ariki* over the whole of Vavau and its people.

[There must be some symbolical meaning in this "overcoming of the waves of Vavau," for in that fine island there is one of the best harbours in the South Pacific, at Niua-fou, where the waters are as calm as a mill-pond. One may hazard the suggestion that the "waves" represent the difficulties of landing there, due to the custom of old, that all strangers landing in the Tonga Islands were immediately killed.]

IRO'S ADVENTURE WITH TANE.

567. After the above doings, Iro returned to Kuporu to take back his elder brethren. On the voyage an extraordinary adventure befel them. Iro went down below to sleep under the fore-deck of the canoe, while his brothers, the priests and the crew remained above to work the vessel. Now there was an altar on the vessel for the god Tāne, the god of sailors. The bird of Tāne descended and alighted

on this altar to feed. When the crew saw the bird they [ignorantly] caught it, and killed it; its name was 'Take-aitu. They proceeded to cook this [sacred] bird, but it would not cook. Just then Iro roused up; he asked them, "What is that you are doing?" The reply was, "It is a bird we caught; but it will not cook." Iro asked, "Where did you get it?" "It was on the altar." Said Iro, "Oo! That is the bird of Tāne! It is a matter of life or death now" [with us, for having killed the sacred bird]. Iro came up and said, "Where is the bird; give it to me." He then took the bird and arranged its feathers, and asked, "Where is its heart?" "We have not got it; we threw it over-board." Iro then took a stone and placed it inside the bird as a heart, and the bird began to recover, but not quite. He then let the bird go, saying to it, "Now shake your feathers," which the bird did, and commenced trying to fly. So Iro said to it, "Try a flight on to the outrigger," which the bird did, and then back again on to the canoe. "Now" said Iro, "fly away up above." The bird then took flight right away upwards, and presented itself in the presence of the god Tāne. Tāne looked at the bird and saw it had been maltreated, so he asked, "Where have you been illtreated? Was it the descendants of Ui-te-rangiora [the great navigator] that treated you so evilly? But I know he would not do so, if he saw you soaring in the sky, he would not hurt you. Who has done this evil? Was it the wicked offspring of Pou-ariki that illtreated you?" The bird nodded its head. The *atua-tini*, the many gods, now commenced murmuring on learning this, and sung a lament [apparently the bird had died].

568. [Then follows a long lament, in which are reference to various gods, Tāne, Tu, Rongo, etc., and the following lines contain a reference to the bird Rua-kapanga which is well-known to the Maoris of New Zealand as having brought back the adventurous Pou from Hawaiki (as the Maoris say) to New Zealand, but there are reasons for thinking this incident took place in Samoa, and that 'Upōlu, or Fiji, was the place Pou came to.]

Gently blows the wind from the north-west
 Driving before it Rua-kapanga,
 Driving it above to Iti-nui, verily Iti-nui,
 So that all eyes might see
 Its beautiful plumage.

[It would appear that the name Rua-kapanga was also given to a great kite—two fathoms long, one wide—which flew at Rarotonga in competition with other kites, when some of those belonging to some *mataiapos* (minor chiefs) flew above it, giving rise to the expression, "*E tia e te kuekue*." (This I learnt from the late Col. Gudgeon, while he was Resident at Rarotonga. Kite flying was a great amusement with both Maoris and Rarotongans formerly.)]

569. Tāne now sought some means to avenge his bird. He caused the wind to blow on to the canoe of Iro and his brethren. It was an exceedingly great hurricane. When Iro saw this he got into the sea and held the canoe in front of him, but it was no use. When Tāne saw this from the sky above—that Iro was trying to hold the canoe [so it should not capsize], he calmed the seas and lessened the wind to deceive Iro. When Iro saw that the skies were fair again and the sea calm, he said to the crew of the vessel, “I am going to sleep, for I am Iro-moe-roa [the long sleeper], I shall sleep from Pipiri [the month of September] and get up again in Akaau [December].” And so he went off to sleep. When Tāne saw that Iro was no longer in command of the canoe he sent a strong gust of wind which capsized the canoe. Several of Iro’s elder brothers climbed on to the upturned hull of the vessel, and then Tāne came down and cut off their heads and carried them away to Matai-tonga [apparently Tāne’s terrestrial home].

570. Iro suddenly was awakened, and behold! his brethren were not to be seen, and the vessel had capsized. He started off to search for his brethren in the bellies of every fish, but he could not find them. He continued his search until he reached Matai-tonga, where he saw a fire burning; he landed and dissembling his object approached the door of the house, when Tuerei, the wife of Tāne enquired, “What have you come for?” “I came to get some fire,” said Iro. He looked at the stage [or altar], and there beheld some human heads on it. He asked Tuerei, “Whose are those mens’ heads?” She replied, “They are the heads of the children of Pou-ariki.” “Who killed them?” said Iro. “Tāne did,” said the woman, “And where has he gone?” “He is up above [in the skies]” said the woman. “When will he return?” said Iro. “Presently.” “What will he do then?” asked Iro. “If he comes he will say, ‘Cook some food,’ and when that is done he will say, ‘Some *kava*,’ and he will come to drink it.” “After that what will he do?” said Iro. “He will come and drink the *kava*, then sleep; he wont go away soon, after that.”

571. When Iro had heard these things from the wife of Tāne, he went and hid himself, to lay in wait until Tāne came, and then to kill him. When the evening came and Tāne should arrive, he was heard calling to the woman. “O Tuerei! I’m hungry.” Food was prepared and eaten by Tāne, and then he called for the *kava*. The woman chewed some *kava*, and when it had been duly strained, Tāne came and drank it, and then went to sleep. When he was quite asleep, Iro went round the house, which had eight doors, and fastened them all. As daylight approached the woman came outside, and beheld a man [lying] with the centipede mark on his back all glowing.¹¹ She

11. The *tori*, or centipede was the birth-mark of Iro, on his back, according to Mr. S. Savage.

was frightened and rushed back to Tāne and asked him, "What is the mark of Iro?" Tāne told her, "It is a centipede on the back." She said, "There he is, outside." Said Tāne, "If that is Iro, then it is a case of life or death." Tāne arose and ran about within the house, trying this door and that, the back of the house, this side and that side, until he exhausted all the apertures—all had been fastened up by Iro, all except the opening in the roof. Tāne [got through this] and flew away to the heavens.

572. When Iro saw Tāne flying up to the heavens, he shouted, "O Tāne at the first heaven," and as he looked Tāne reached that heaven. Iro again shouted, "O Iro, at the first heaven!" and directly landed there, while Tāne flew on to Iro's cry, "O Tāne at the second heaven!" where he soon arrived. [Then the same formula for the third heaven.] At the third heaven Iro overtook Tāne and seized his foot and called out, "Where shall it be? [Where shall he throw Tāne.] This is your death." Tāne beseeched Iro, saying, "O Iro! Let me live!" "Why should you live?" "O Iro, don't, let me live and be your god, and thou be my defence. The seven lands and the four islands shall be thine; that is Porapora, Taanga,¹² Vaiau, and Moturea, thou alone shall own them." And then Iro let Tāne go.

IRO GOES TO TAHITI AND MOOREA.

573. Iro returned from this adventure and came to Tahiti and dwelt at Moorea Island, where he carved out a rock into the likeness of a dog; he also made a fishhook to fish food for the "Puaka-a-Iro." Here is the incantation used when casting the hook ashore:—

The great hook of Iro,
Cast ashore on the land
That my 'fish' may move,
(Named) Maunga-roa and Taanga
The rain will be abundant from the stars,
But will cease (by the action of) the moon
A shining moon alone
Like the flourishing place Tangi-enua
From Iti—
The woman perhaps is angry,
And perhaps has broken the hook.

[This inconsequent incantation—if it be such—I translate here as far as I am able, as it shows that our Sage has left out part of the story. First, the Tahitians say that Hiro (same as Iro) made the likeness of his dog at Taha'a Island not at Moorea, and that Hiro's hook was used to remove a mountain from the neighbourhood of

12. Porapora and Taanga are two of the Society Islands, the others are not known.

Maunga-roa—one of the highest mountains in Moorea—and that before the work was accomplished daylight came, so they had to leave the mountain on the east side of the Opunohu Inlet. This work was done by Hiro. The name of the mountain is Rotui, and it is a very picturesque hill, as may be gathered from the copy of a photo I took in 1897, from Papetoni, the village on the opposite side of the inlet. Hiro's paddle is to be seen on top of a mountain in Huahine Island. His *pahi*, or vessel, is represented by a huge rock, as well as his seat, in stone, in Taha'a Island. The above incantation, I think, refers to Iro's action in removing the mountain of Rotui, and the "woman breaking the hook" is perhaps expressive of the fact that Iro did not succeed in his effort to remove the mountain to Taha'a Island as was the intention.]

IRO REVISITS VAVAU.

574. Iro now returned to Vavau to report to his father that his elder brethren had been killed by Tāne. He said, "I captured Tāne, and then let him go." He remained at Vavau and built himself a house named "Tapu-ata," and when it came to the *ainga* [removal of the *tapu* of new house], the maidens went forth to gather sweet-scented herbs to deck the house for the ceremony. On their rambles they saw two men, who belonged to the Iti-kaupeka [or Ngati-Kaupeka¹³ says Mr. Savage]. These men took the girls up to a high cliff, a place not easily accessible. Iro started off in search of the two girls, and when he reached the foot of the mountain he found a man seated there named Te Maru, who was praying; for a lot of his things had been taken by these Iti-kaupeka men. "Where are the girls?" said Iro. "There up above," said Te Maru. "What was it the men took?" said Iro. "I saw them carrying two people," said Iro. "Were they women?" asked Iro. "Yes," said Te Maru, "two girls. Now let me live, but kill those men outright." Iro now went in chase of the thieves, and killed them both. He then let the *totara* fish, which was inflated, float away on the sea and rescued the two girls. Two birds came flying over and seeing the *totara* fish they descended, when Iro caught them. He kept one and then sent the other bird to guard the daughters, bring them to him, and when they arrived, he asked, "Where are the things belonging to Te Maru?" "They are there." "Fetch them." When they were brought Iro tied those birds up. The canoe now went to sea, and when outside the birds said to Iro, "Unfasten us!" So Iro unfastened them, when they flew away preening their feathers, and were off. They called down to Iro, "We came by the *pipiri*, and left by the *mata*. Oh Iro-nui! the easily fooled!"

13. This name is identical with that of a tribe that lives at inland Patea, New Zealand, viz., Ngati-Whiti-kaupeka, now more generally called Ngati-Whiti. See "Journal Polynesian Society," Vol. XXI., p. 85.

IRO KILLS HIS WIFE.

575. The birds flew above while the canoe of Iro paddled along below; and when the birds had exhausted their breath they came down below, where Iro killed them. He now returned to the shore, and performed the ceremony of removing the *tapu* from his home; he also built a *marae* and set up an *au* [? altar, Maori *tuāhu*] and called it Te Au-putuputu-a-Iro, at Vavau. Now, his canoe was named Otu-pota, and he proceeded to renew the lashings and to prepare it for sea; [while doing so] he asked his children—Monomono-tuatua and Aka-mori-korero—"What is that sound of shouts and laughter among the women who are beating out bark-cloth?" They replied that Marama [one of Iro's sons] had been abusing the other boys and throwing stones at them, and that Vai [Iro's wife] had said, "Why should stones not be thrown at them; they are only Pandanus stick-ends, from Niuā-taputapu." [This is Niuā-taputapu, or Keppel Island, 140 sea miles due north of Vavau, and about half-way to Samoa. This was an insulting remark of the woman in relation to the father of her children, Iro.] When Iro heard what his children said, his heart felt evil towards the woman. He told the woman Vai, to come and help him in his work of tightening up the lashing of the canoe. Iro was inside the canoe passing the lashings through the holes, she receiving and passing them back on the outside. He loosened his lashing and told the woman to do the same with hers, and then he got the rope round the woman's hand and pulled it tight [thus holding her], and then beat her on the head with a club which killed her, and then he buried her body in the chips.

576. Some time after this came one of his children [Marama] searching for his mother. Iro said to him, "She is beyond there, underneath the chips." The son then took the body and cut it in halves, burying the lower part in the earth, put the upper part over his head and shoulders, and went away to one of the little islands named Eava-kura, and there remained, lamenting his mother and killing any man who came there.

[Then follows a lament, probably for the woman Vai, though it appears to have been sung by the woman herself.]

ABOUT THE MAIMAI-ARO-RUA.

577. There drifted ashore a very large fish on to the coast of Motupae, which fish was named Akairi-raukava; it was a kind of turtle, or perhaps a *kea* [compare the Maori word *paikea* for a species of whale.] When the *ariki*, named Puna, heard of this fish, he sent his men to haul it ashore, telling him, "Go and roll the fish over ashore and if you are not able to accomplish the work alone, get the Ati-Iro [the Iro tribe] to assist the Ati-Puna [the Puna tribe], together you will be able to accomplish it." So his people went to the place,

but they were not able to move the fish, so returned to Puna and told him of their want of success. Puna told them, "Go to Iro and say, the *ariki* says you are to bring your people to join with his people and so be able to bring the fish here." When the message was given to Iro, he instructed his young people, Maku-ata and Maku-varevare, "When you go to where the fish is, try to roll it over, but if you do not succeed with the two parties, cut off the head, and then cut out the fat, join it to the head, and take the whole to the *ariki*. Leave the body of the fish for everybody."

578. So Iro's young people went and tried very hard to carry out their instructions, but they could not succeed in doing so, and thus the stratagem failed. They then cut off the head of the fish and the fat and conveyed it to the *ariki*. When Puna saw these parts [only] he was very angry, and sent a special messenger, or herald, to Iro with a demand for one of his children as a substitute for the fish. Iro made an offering of pigs, *kava* and sundry other foods, but Puna was by no means satisfied, and insisted on having a man. Everything at Iro's home was offered, but still the *ariki* was not satisfied, saying, "You shall not have a single finger left at your home!" Now Iro was greatly troubled at this, and was desolate at the idea of sending one of his children. An urgent demand came for his children, and [at last] he gave up Anu-mea to the *ariki* Puna—that one was consumed. Then he gave up Peau-mea—he was consumed. Then he gave up Akairi-mea, Akairi-raukava, Koro-mautu, Koro-maa, and still another imperative message came to demand fresh sacrifice. Iro then gave up Monomono-korero, Akairi-tuatua—these were consumed, and now only Tautu-te-rau-o-Atea remained. He said to Iro, "Go thou O Iro! and when you return, look at me, while I look at you. For thou art an *ariki* as well as Puna, and perhaps thus the anger of Puna towards you may be appeased." Iro consented to this proposition, and [? the child] marched off in front of the messengers. [Apparently it was hoped that a personal interview between the *ariki*s would bring matters to a happy conclusion.]

579. When the boy got to Puna, all the men seized him, cut off his head and placed it on the altar, or stage, then took the body, cooked and ate it. This was the complete termination of the sacrifice of Iro's family by Puna. The head of Tautu was left on the stage, and then the gods Tongaiti and Tangaroa spoke into the ear of the head, saying:—

[Then follows a long poetic composition which contains many interesting allusions to the ancient homes of the people. One may hazard the opinion that this long composition was introduced from outside Rarotonga, from some other branch of the race, judging from some of the words in it. The Sage winds up by saying:—]

That is all that is known, the greater part is left out, that is, the end

[of the composition]. The head was not cooked, for it fell down, and the legs were stood up [? what does this mean. From Maori accounts of Tautu, he did not die in this manner, but lived].

579. After the death of Iro's family, through Puna's actions, Iro sent his daughter Pio-ranga-taua [Piua-i-te-rangi is her Maori name, *vide* H. Hongi, "Journal Polynesian Society," Vol. XX., p. 67] to fetch his son Marama-toa-i-Enua-kura¹⁴ to avenge the death of his son Tautu, for which he was determined to demand satisfaction in the death of Puna. So the sister went off to fetch her brother Marama, and on reaching his home she shouted out, "O Marama! it is war! O Marama! it is war!" Her brother asked, "Where is the war?" "The war is at Enua-kura." "By whom?" "By Iro and Puna. . . Iro will be smitten by the club of Puna to-morrow. All the young people [naming them as in paragraph 578] including Tautu have been consumed by Puna." They then met and the night fell.

The brother now arose and took his weapon, as did his sister also. They went off, and arrived at the meeting-house, in which was not a sound to be heard from within. Marama stationed his sister with her weapon at the front of the house, and then he struck the house a great blow above, which caused the people inside to come forth—these were killed by Marama, while the other people inside [in the dark] fell on one another. Then he went to fix up the canoe, and finished it from bow to stern, and then left it, and went his way.

580. In the morning the clans of Puna and Iro gathered together, when Marama said, "Let the clan of Puna get inside the canoe, and the clan of Iro remain outside." They hauled on the canoe, and it moved when Marama began shaking it, and thus was the clan of Puna exterminated. [What is meant is, that the Ati-Iro capsized the canoe on top of the Ati-Puna, and thus killed them.]

[Much about Iro is to be seen in previous parts of this history, especially his transactions with Tangiia, and Mr. Savage has given in "J.P.S.," Vol. XXV., p 138, another version of Iro, with the original Rarotongan, so the latter is not printed here.]

14. This Enua-kura raises some doubts as to its position. In the Tahitian "Circuit of Navigation," Fenua-ura is mentioned in connection with the Austral Group lying south-east from Rarotonga, but it could scarcely be that island, though the names are identical. It is probably one of the little islets on the reef at Porapora.

(To be continued.)

TRADITIONS AND LEGENDS.

COLLECTED FROM THE NATIVES OF MURIHIKU.
(SOUTHLAND, NEW ZEALAND.)

By H. BEATTIE.

PART XII.

THE collector of these traditions has previously referred to conflicts between the sealers and the Maoris in southern New Zealand, but there is a considerable amount of ambiguity about the subject. Being at the Bluff recently the collector referred the matter to his old friend Te Paro, than whom there is in all probability no greater authority (on this particular question) now living, and the information derived from him is now presented.

MURDERING BEACH.

The beach (celebrated for the immense collection of both finished and unfinished greenstone articles found there) lies somewhere between Port Chalmers and Purakaunui, and was the scene of a conflict which has received much publicity, the principal account being of very impeachable veracity. The following is what Te Paro had heard of this affair:—"During a quarrel one white man, whose name I forget, was killed by Te Matahaere. Later on the Europeans came back and seized Korako (a great-great-grandfather of Taiaroa's and other Maoris.) They took these captives on board the ship, and the natives on shore considered how to rescue them. They feared the guns of the *pakeha* so they made *pokeka* (rough raincoats) of *ti-toi* (a shrub, or species of dwarf *ti*, with very wide flaxy leaves). They took the old *toi* (leaves) of this tree and they wove them into very, very thick *pokeka* to protect themselves from the bullets of the white men. Then they paddled out in their canoes to the ship, their leader being the chief Tukarekare. Korako saw them and jumped overboard, and was picked up by the canoes. Not one of those in the canoes was killed by reason of their '*uhika-pokeka-toi*' protection. I never heard of the fate of the other Natives who were taken on board."

MURDERERS' COVE.

At the S.W. corner of Stewart Island there is an island marked on the map as Long Island, but generally known to the "old hands" as Big South Cape. Its Maori name is said to be Kanawera, but the Maoris usually call it Taukiepa (a Maoricised rendering of "South Cape"). There somewhere near where the Topi family has a *wahi-patu-manu* (generally abbreviated to "*manu*" = *titi*, or muttonbird preserve) is the little inlet known as Murderers' Cove.

Te Paro said:—"A ship put in at Big South Cape Island and landed a party of sealers. How the Maoris came to be there I do not know, but trouble arose—perhaps it was over women. Te Pai, who was an uncle of Pahi, was chief. I have heard it said that Tuhawaiki was there, but I do not think so. When the killing began Jimmy the Boy ran to Te Pai, and clutching this chief's *kakahu* (garment) he became *tapu* by so doing. I have not heard that Tokitoki saved the boy, but she was there. The Maoris then began feasting on the sealers' stores. They threw the powder all about, and through some of it getting in the fire several of the Maoris were severely burnt, if one or two of them did not actually die. The flour they thought was *pukarehu* (ashes) and threw it away. They tasted the sugar and it was good and they called it *puareka*. [Sugar is now called '*tuka*' in the South and '*huka*' in the North Island, so it is said.] The soap did not taste nice, and it stuck in their teeth, so they rinsed their mouths with water and it formed a lather to their great disgust. After these doings the people returned to Ruapuke and to Pa-nui-o-Hau."

Pa-nui-o-Hau is the ancient name of Port William (Stewart Island), or of a part of it. The Maoris now always give the Maori name of Port William as Potirepo, but not one of them has been able to tell the collector if this is a genuine name, or merely the English turned into Maori. This is the more strange as they so readily point out "*pakeha*-Maori" names as a rule.

MURDER AT PORT WILLIAM.

Te Paro continued:—"A sealing ship, whose name I do not recollect, left a young fellow with some stores at Port William. A chief named Wera went there to plunder the stores, and in doing so the white man was killed. The Natives took the stuff they wanted and left. The young man, as far as I know, was an American, and when his father, whose name has slipped my memory, heard of the death of his son he was very angry and threatened to play 'Old Harry' with the Natives. Pahi [after whom Pahees or Pahi's—now written Pahiā by the Railway Department—near Orepuki, was called] was the chief of the Maoris then. He was a nephew of Te Pai, and did all he could to preserve peace between the two races. He went to 'Perakiwitini' (Maori pronunciation of Preservation Inlet on the West Coast of Otago)

and met the Yankee skipper there and peace was made. Jimmy the Boy was there also. That negotiation ended the strife, and there was no more trouble. I have never heard of any *utu* (compensation) being made at that meeting, but whether there was or not, peace was preserved after that."

VARIOUS QUERIES.

In answer to a number of questions asked by the collector, Te Paro made the following statements:—"I have never heard of Maori canoes being run down and sunk by sealing ships, although such may have occurred. Rimurapa was a son of Te Matahaere, but I have never heard of him going to plunder a sealing station at Kaniwhera in Te Waewae Bay. In any case, I think, Kaniwhera is the name of a place near Catlins, but I have never been in that region to be sure of this. I have never heard of any rows between the Maoris and sealers, but I have heard the name of a captain called Tucker, who came round the coast, although I cannot give the story of his deeds, or misdeeds, as I never heard it. In regard to the 'Kanaka,' called 'Te Anu' by the Maoris, I can remember him. His name was Dan, and he came in a vessel in those days, and landed of his own accord, married, and lived among the Natives. He was fairer than the Maori, and I think he was a Hindu, but I am not certain. The Maoris tattooed his face, as they had also done to Jimmy the Boy. The place where the sealers were killed, when only a Kanaka woman and her child escaped, was on Mogi (or Moki) Island. Her name was Maggie, and I have heard it said that the island was called Mogi after the Maori pronunciation of her name. She lived on Mogi Island for eighteen months with her little boy, and was then taken off by a ship bound for Sydney. The Maoris did not go round there for *titi* then, but got them on the East Coast islands. It is only since the *pakehas* came that the muttonbird industry has got so big that all the islands are visited. I have never heard that any Maoris were killed at Murderers' Cove, where Jimmy the Boy was taken, or at Mogi Island, when the sealers were killed."

HOBARTOWN BEACH.

Asked concerning the reported fracas between Maoris and sealers at Hobartown beach (in Otago harbour) in the early part of the nineteenth century, Te Paro replied that he had never heard of such, and continued:—

"Hobartown beach was the scene of a fight between the Kai-Tahu and Kati-Mamoe tribes. The former were isolated there and Tarewai was captured. He was badly scored with a *matā*, or flint stone, but escaped, and bound his wounds with leaves of *kukaha* (a sort of flax with no *muka* or fibre in it, and which bears red berries*). It was also

* *Kahakaha* or *Astelia Cunninghamii*.

said he used heated *weku* (woodhen) oil for his wounds. Hot oil takes out the inflammation and heals also. With his *patu-paraoa* (whalebone mere) he laid in wait for stray-enemies, and killed so many that their blood running down the little streams let the Kati-Mamoe know their men were being killed. From Pikiwhara (Larnach's Castle) he heliographed to his friends with his *patu* flashing in the sun. To rejoin his friends he had to pass along the beach under Te Tihio-tekorora (Taiaroa Heads flagstaff), and here some Kati-Mamoe *pateketeke* (canoe menders) were at work. They chased him, but he got up a straight bank and escaped. His weapon had a *taupatu* (string to allow it to dangle so that it could be grabbed up when wanted) and he swung it round a *kokomuka* (*koromiko*) shrub and clambered up the steep face. This spot was known after that as 'Tarewai's Leap.'

Before leaving the subject of conflicts between sealers and Maoris in the early days the collector would like to add that the information given by the late Tame Parata (as recorded in Article XI. of this series) was given shortly before his death, when his memory, no doubt, was somewhat impaired with age and illness. The whole question of the extent and sequence of those affrays is a puzzling one, and we have the European account of some of the "killings" given in the late R. McNab's works. Further information from the Maori side may yet be procured.

MORE ABOUT THE ARAI-TE-URU CANOE.

An aged Maori in speaking of some of the place-names on the eastern seaboard of Otago, said that Takiamaru is the name of the long reef running out from the lighthouse at Katiki. (This name is said to be really Nga-Tiki. It is now written Kartigi.) Another reef runs out from Shag Point (Matakaea), and is called Arai-te-uru, after the famous canoe which was wrecked there. The largest rock in the reef is called Hipo, after the captain of the canoe, and in stormy weather the breakers dash against it in fury. Of the seas which wrecked the canoe, one is represented by the Horse Range, and another by the Old Man Range. Some of the cargo of *kumara* and other things was washed ashore at the scene of the wreck and is still to be seen (with the eye of faith) in the beautifully rounded stones on the beach there. But a good part of the cargo was swept northward by the tide and was finally deposited on the beach (Te Kohekohe) between Moeraki and Hampden, where it forms the celebrated "Moeraki boulders." These are called Te Kai-hinaki by the Maori.

Another *kaumatua* (old man) said:—"When the Arai-te-uru came here she was met by three great seas which are still to be seen as Kirikiri-katata (Rough Ridge), Orooro-kaehe (Raggedy Range), and Wai-ruapo (Old Man Range). The cross sea was Puke-hiwitahi (Horse Range), and it capsized the canoe. This is just a legend, as the true history is that these are the names of some of the crew. Patearoa

(Rock and Pillar Range) was not one of the crew. Te Koumu is the Dunstan range, and another range up that way is called Ritua. Old Kaikohai told me a legend about those hills. A fire started on Ritua, and one of the other mountains called out '*Ka wera Ritua*' (Ritua is burning). '*Tineia*' (put it out) cried out another mountain, while still another sadly remarked, '*Ekore e mate*' (it cannot be extinguished). It is said that the fire swept on and burnt itself out after having burnt all the forest in its road." So narrated the old man, and he further added that he had heard that the people in the Cook Islands called Arai-te-uru by the name Arai-te-tonga.*

WITCHCRAFT (WHAIWHAIA).

Every time the collector of these traditions visits his Native friends he hears of further instances of supernatural powers among the initiated priesthood of pre-pakeha days, and also of things which have occurred in quite recent days. The word *makutu* (to bewitch) has been used several times in these articles, but recently the collector was told of *whaiwhaiā* (a form of witchcraft). It seems to be a curse which can be used on anyone near, or projected on to a person many miles distant.

Two illustrations of what the informants termed *whaiwhaiā* were given, and one shows its near operation, and the other its distant working.

A man named Jacob had this power of effecting harm by a curse. Someone took his pipe, and when he could not find it, he cursed the supposed thief. But the pipe had only been hidden as a prank by his small son, and the curse twisted the boy's mouth into a distorted shape. The father was aghast when he discovered this, and he tried frantically to straighten his son's mouth, but he never could undo the harm he had wrought by his hasty act of *whaiwhaiā*. Tunarere, an old man who died at Stewart Island 30 years ago, had his fingers withered off by *tuhawaiki* or leprosy. In his later years he was an Anglican lay-reader, and held the bible on the stumps of his hands. It was said that his affliction came in this wise: When a young man he sent a gift to a girl who lived up at Kaikoura. Either the gift was not accounted good enough, or in some way gave offence, for the girl's brother, who was a *tohuka* (or priest) pronounced a *whaiwhaiā* against the young man 500 miles away, and poor Tunarere's fingers withered off.

INSTANCES OF WIZARDRY.

Some middle-aged Maoris were speaking to the collector about what the *tohukas* could do, and to prove their contention that these men possessed an uncanny power not transmitted to their descendants,

* Arai-te-tonga is the name of a celebrated *koutu* and *marae* at Rarotonga Island, where the high chiefs were consecrated. I never heard of it as the name of a canoe in that island.—EDITOR.

they related two instances of wizardry which took place in the 'seventies' of last century. The *tohuka* in each case was Maiharoa (father of the late Tare-te-Maiharoa). The Maoris were driving from Waitaki Mouth in a number of carts on an upcountry *heke* (or migration). Some of the people thought it was no use starting until the express train of those days had crossed the bridge (which is a combined railway and traffic bridge), but Maiharoa, who was in the lead, drove on till he came to the closed gate. He said a *karakia* (incantation) so powerful that it unlocked the gate, which swung open and the Maoris drove on to the bridge. The express came to the bridge, but would not go on to it. The drivers got down and examined the engine, but the wheels simply revolved round without any progress forward until the last Maori trap drove off, when, hey presto! the train resumed its interrupted journey without more ado.

For the other instance the Maoris said they were indebted to a well-known settler for telling them about it. He said it convinced him that the *tohukas* could do things beyond his ken. When the "trouble" between Maori and *pakeha* was on up at Omarama, beyond Kurow, he went up as a Government trooper. Maiharoa said a *karakia*, and the air became full of voices. The bewildered trooper heard voices around, above, and beneath him, but could see no one. Wiser counsels prevailed and there was no fighting, the Maoris eventually withdrawing to the relief of all concerned, but the ex-trooper still maintains, according to my informants, that that eerie demonstration convinced his mates and himself that there were more things on earth than had hitherto been dreamt of in their philosophy.*

ROTUA † (MESMERISM?)

Recently the collector heard of *rotua* for the first time, but exactly what it is his Maori informants did not seem able to make clear. It cropped up in the following tradition:—"When Raki-tauneke left Otakou and went down to Murihiku, his 'ghost,' Matamata, in the shape of a *karara* (lizard), went down too. Raki-tauneke went away without leaving word, and Matamata started off by sea, but could smell no trace of his master anywhere, so he turned up the Taiari river. He made a hollow (near where Mosgiel is), which is still called Te Konika o Te Matamata (the crawling of Matamata). He bored a hole up through the ground to the *whare* where his master was. As the Kai-Tahu were going to kill his master he did *rotua* against them and put them to sleep, and while they were

* There is a similar story about the battle of Te Ika-ranga-nui in the north, and hence that spot received the name of Te Ra-reoreo, the day of voices.—EDITOR.

† *Rotu* (passive *rotua*) is to 'becalm,' as the sea, and many *karakias* are known that were used in this behalf. It is possible these southern Maoris use the word in place of the northern word *rata*, to hypnotise.—EDITOR.

in this state Matamata took Raki-tauneke on his back and went off south with him." There are some discrepancies between this rendering and other renderings of this tradition, but this is not the place to discuss them. Our investigation is concerned with *rotua*, or putting to sleep, and the collector is sorry he did not have time to follow this subject up more fully. The Maoris who told the collector of the acts of Maiharoa already recorded, gave expression to some interesting opinions regarding how the *tohukas* impressed their wills on the people to make them, in some cases, believe things were done which in reality were not done at all. They surmised that the *pakeha* mesmerist could mesmerise one person at a time, but that the Maori *tohuka* learned in such matters could mesmerise a whole roomful at once, or what was perhaps a harder feat, could mesmerise simultaneously a crowd of people outdoors. This, they considered, was the most valid explanation of some of the (apparent) wonders performed by these *tohukas*.*

SOME ACTS OF THE TOHUKAS.

According to some of the collector's informants a properly skilled *tohuka* could *karakia* (incantate) a stick so that it would stand up-right by itself.

Others narrated that a *tohuka* could take (or rather had sometimes taken) a dead body to the beach, and had made a hole in the sand, burying the body to half-way, when the other half would stand stiffly upright. The *tohuka* would then make this corpse talk to the people. A spot where such a weird exhibition had taken place was shunned thereafter, and nobody would pass close to it in future.

Another said:—"Pokeka, mentioned in the genealogies was a *tohuka*, and Pakoko, who died forty years ago, was also one of renown. On the voyage to the Titi Islands if the *karu* (waves) were rough the women would sometimes crouch in the canoes and would cry, saying *Poua, tatau*' (lit. 'Old Man, we all,' but meaning 'Aged Sir, think, of us all'), when Pakoko would take a *huru huru* (hair) from his head. He would *karakia* over it and then two whales would come to windward and would calm the sea, and keeping alongside would keep guard and see the boats safe to their destination." This informant continued:—"Sometimes when the people wanted a prophecy as to the outcome of present and future events, a chief would say to the *tohuka*, '*Karia ka puna, ahua ka puke*,' and the priest would go away and '*karikuri te puna*' (dig a well or pool). Then in the evening he would go and see if the water had collected in it. If it had he would see in the water the reflection of the faces of those who would be

* The author uses the term mesmerize, when perhaps hypnotise more correctly describes the attitude of the old *tohungas*, who had powers that the generality of Europeans are not aware of.—EDITOR.

killed in the impending battle. The *tohuka* must dig the well where he considered water would come. The early dawn, before the people are moving, is the time to foretell. If there is a death in the *pa* in the evening, and you want to see the corpse, go before the others are moving in the morning, as otherwise it is a bad sign. The same with a sick person. And you must not eat before a trial of any sort. Whakaata is the name of divining by water, and it was kept up till quite recently. When Tama-marae-roa and Huirapa were killed, far back in the history, the *tohuka* saw their shadows in the water and tried to *papare* (ward off) their fate, but he could not. The words '*ahua ka puke*' are part of a *karakia* used on such occasions. I have heard of *niu*, but it was Kanaka work. 'Old Bill,' a Kanaka, who died on Ruapuke thirty years ago, was great at it. He also used potatoes for his divinations, covering, separating and counting them and other mummery. Some believed in him, but many laughed at him."

Whata-paraerae beach at Kartigi is said to have been a place where young warriors were hardened for the fray. The collector asked concerning this statement, but all he could learn was that the *tohukas* performed the ceremony, and it was mainly *karakia*.

A MAGICAL FISH.

In the Raggedy Passage (between Codfish Island and Stewart Island) is (or was) to be found "Tukete's magic fish," as one of my informants styled it. Tukete was a Kati-Mamoe chief who had a *pa* at Putatara (near Raggedy), and who was killed in battle by the men of Tuwiri-roa, another Kati-Mamoe chief in the only fight that history records as occurring on Stewart Island. Tukete is said to have had a *taniwha* (monster demon) of his own, and after his death this fish continued to haunt the coast near where its master had lived and died. It is called "*te kai-tiaki o Tukete*" (the guardian of Tukete), and is said to be a big shark. In the whaling days, when the boats went through this passage, it was this particular shark which was seen there every time, and it was seen nowhere else. A Native woman, who used to go to the Titi Islands in the muttonbird season, said to the collector:—"I was in a boat which was chased by a big shark at Raggedy many years ago, and I heard the old men speaking of this fish. You see it when you enter the passage, and you lose it a mile after leaving the passage behind. Thirty years ago a white man hired Maoris to get him some tons of *pawa* shell, and I was there with one crew and saw the shark. It is of the *taniwha* species, has a big fin on its back, is spotted sort of red and black, and is as long as a house. I do not know if it is still there, as the cutters do not go through there now." So much for Tukete's magic fish, but the collector would add that it is now said by the Maoris that it goes up

to Cook Strait and becomes Pelorus Jack in the summer, and then it comes down to Foveaux Strait and is Tukete's *tanioha* for the winter.

AN AMOROUS KARARA.

One old man told the collector the story of Karara-huarau, and as it contains features not commonly given and is brief, no apology is needed for its inclusion here. "Karara-huarau had two *ure*—one for a *karara* and one for a woman. When he got a human wife he wished to change his name, which he said annoyed him. He and his wife visited her people, and when they came to a creek he would say to his wife, 'Step over me,' and lie down flat for her to cross. His wife got to the house first and told her relatives to say '*Naumai e taku hunoka*' (come my son-in-law). They did so, and the *karara* was so pleased he gave a *kukuru* (grunt) and said, "I am welcome here," and went off to sleep. While he slept the *tohuka* by *karakia* brought on a *mauru* (N.W. winds) and the people heaped up dry *rau-aruhe* (fern leaves) and *rakau* (wood) and burnt the *karara*. Scales flew out and the people chased these and killed them, all save one which got on to an island, where it sang a song which I have heard the people singing, but which I forgot the words of. That scale turned into a lizard. Kopuwai was also a *karara*, and caught two women, but one escaped and the other, Kaiamia, did so later on." Exactly what meaning can be attached to the alleged fondness of reptiles like the *karara* for human wives the collector cannot say, unless it is the figurative embroidery that has been woven round very ancient legends of such creatures to give the stories a "heart interest," as the kinematograph advertisements say.

A FIRESIDE TALE.

Once upon a time there was a man named Kamure, who had a wife named Kupe and a little daughter called Harawiwi, but notwithstanding this an *atua* (spirit) woman called Hine-wairua took a great fancy to him. So the father, mother and daughter left that place to get away from that *atua*-woman, but while they were out on the ocean she transformed herself into a *manu-a-koua* (shag)—and dived under the canoe and held it stationary. The occupants discussed what was the matter, and Kupe went down to see, and while she was diving the *atua*-woman came up the other side and got into the canoe and urged it onward. Kupe was down for some time, and came up to find the canoe gone, so she said *karakia* for her *tipuna*—a big *ika* (fish)—and it came to her aid. She mounted its back, and while the fish was carrying her to the shore it spoke, "You must not let my nose touch the sand before you alight." So she got off before it reached the sand, and sending it away waded ashore. It was a strange place and she went along the side of a river looking for a place to build a house.

She found a place, and gathering materials, made a house and lived in it. When she landed she was pregnant, and soon after she completed her house she gave birth to *mahaka* (twins), whom she named Te Kohutupiki and Komera. She reared them, and when they had sense enough to play about and could talk, they asked, "Where is our father?" She replied, "Look to the *toka*" (the S.W.), and they asked her why he had gone away, and she told them the story. When they were bigger they began to *tarai he waka* (hollow out a canoe), and some days they worked at it and on other days they played on the beach. One day they made a *toropenepene* (dart), and were sending it along the beach when they found a *kumara*, which they took to their mother and asked what it was. She said it was a *kumara* and had drifted from their father's home. They made a garden, and, at the proper season, planted the *kumara*, which yielded a lot more, and next season they had plenty. They kept on making the canoe, and by-and-by they had it finished and took a trial trip of two or three days to see if it was good. Their mother did not want them to go, but they said they were going to seek their father. The mother stayed, but before they left she taught them *karakia*, and it was by the aid of these invocations that they got to their destination. When they landed one went to one end of the canoe and the other to the other end and they pulled it out into a log. They left it, and, climbing a tree, saw they were near a *kaika* (village), for people were passing, and there they stayed till night. They had the *mana*, or *karakia*, given them by their mother, and were not afraid. They went into a *whare* where the *kumara* and *taro* from the ovens had been poured over the *kohatu* (stones), and they picked and ate the fragments which were sticking to the stones. They came to a *whata teitei* (lofty food-house) and went up the *arawhata* (ladder) to it as a man had told them it belonged to Harawiwi (who was their sister). Towards morning they started to play the *porutu* (flute) and sang the following song:—Rere te koi e, e Kupe i ruka ra e iti te mea nei rei atu ra koe Kamatua ia au te ure o Kamure kia Harawiwi, te paaka ki roto ra whakatau rawa iho te peehi ia Kupe. Te Kohutupiki raua ko Komera nei, ko Kameterae e tahu kia aropiri mai, ma wai e whakaeke to tahu e Hare me Koware ka mate titiro, ka ripo i au ki te wehi, ko Porouaa nei Te Tahe tipua te manako ki te iwi ēē.*

When Harawiwi heard this song of her mother and the wicked *kouu*, and heard her name mentioned and that of the *pukaatua* also, she went to the *whata-kai* (storehouse) and asked the boys who they were, and they told her. She awakened her father and told him. Kamure wept and said everything was *tapu*. He sent word around

* It is impossible to translate this song expressed in the South Island dialect.

—EDITOR.

to hold a gathering to decide what to do with the *atua* woman, and she was burnt in her own house. The boys were still playing the *porutu*, but after the house and Hine-wairua were burnt they went to the log and pulled it into the shape of a canoe again. Then they went back to their mother, taking their father and their sister. So ends this *korero-tawhiti* (fairy tale) of the Maori.*

ANOTHER TALE.

Another story of a similar type is told by the fireside on winter nights in the south, and may be briefly recorded here as told the collector. "Te Paia lived in Hawaiki, and once, when far out at sea fishing, he asked his wife to go down and see what was wrong with the *epuka* (anchor) of the canoe. She did so, and while under the water a mermaid came into the canoe and Te Paia went off with her. Just then his wife (whose name I forget) came to the surface and implored him to take her back on board, but he refused and kept on his way. When he got to land he told the people his wife had committed suicide. He did not know that she had been washed ashore upon an uninhabited isle. Shortly after she reached it she gave birth to a child, and when nursing the little one she composed a *waiata oriori*, or lullaby, which she used to sing to it. In this lament she upbraids her husband for deserting her while she was in child. The first line runs:—'*Kaore te matao te rupinga ki te whare*,' and means that she finds it cold sleeping alone, but the desertion is harder to bear. She goes on to say the star Tawera has a lover, but that she has been deserted and has neither lover nor husband. In the meantime her brother, who doubted Te Paia's story, was searching for her, and at last he found her. He took her back home with him, and then he went and killed Te Paia for his treachery."

The *waiata-oriori* mentioned in this story was sung to the collector, but through various circumstances he was unable to get a copy of it. More of these stories may be given in succeeding instalments.

*See "J.P.S.," Vol. VI., p. 98, for the Taranaki version of this story, there called "Kame-tara and his Ogre Wife." Strange to say the story is known with local variations both to the Moriori of the Chatham Islands and to the natives of Manihiki Island, 700 miles N.N.W. of Rarotonga.—EDITOR.

(To be continued.)

IO, THE SUPREME GOD, AND OTHER GODS OF THE MAORI.

BY TE HAUPAPA-O-TANE.

[OUR "Memoirs," Vol. III., a volume of 200 pages, half Maori, half English, is devoted to the beliefs of the Maori people of the East Coast of New Zealand, and to a lesser extent to those of other parts. These "Memoirs" were derived from the written records of matter taught in the ancient Whare-wānanga, or Maori College, such matters having been dictated to a (then) young man by some of the old priests of that coast from 1863 onwards. These matters were considered of too sacred a nature to be disclosed to the bulk of the white people, and remained unseen until about 1908, when they became available through the courtesy of the man in whose charge the documents were, and who, throughout the volume quoted above, is referred to as the Scribe.

The points on which the "Memoirs" differ from most of the Traditions secured from learned Maoris in the past is the much more detailed information about their ancient beliefs, and particularly about their supreme god Io, whose name was so sacred that it was never mentioned near the habitations of man. On the few occasions when it was necessary to practice the cult of Io, the priests went away to secret places in the forest. The name was practically unknown to the common order of Maori mankind.

It has been reported that doubt has been expressed on the genuineness of this supreme god creator, and it has been said that the Maori priests have adopted the idea from the Scriptures and tacked the whole doctrine on to their original beliefs. To us this idea is an absurdity.

The point might be argued at length, but not just now. The fact that Judge Manning, John White, C. O. Davis, C. E. Nelson and others, all known and acknowledged to be first-rate Maori scholars, were acquainted with the name and some of the attributes of the god Io; and that his name is also known to Tahitians and Rarotongans, is evidence of the authority of this ancient cult.

In support of this, and as showing that the cult was known to others of the Maori tribes outside the East Coast people (who, there is little doubt, were a later migration into the Pacific), we translate below a letter received a few years ago from an old and learned

man of the Tuhua country, situated on the upper branches of the Whanganui river. The origin of this letter was this: The writer—Te Haupapa-o-Tāne—was, in 1908, a very old man who had heard of the work of the Polynesian Society with approval, and desired to become a member. But alas! before the letter welcoming his joining us reached him, the old man died. His letter whilst containing the full confirmation of much that is to be found in our “Memoirs,” Vol. III., is written to show his qualification as a member of the Society. He belonged to the Ngati-Uenuku tribe of Tuhua, and had been taught in the *whare-wānanga* in his youth. He was anxious to ensure that his knowledge (which he proposed to communicate) should be presented to the Society during his life, because he had no descendants of his own to whom he could entrust this knowledge. The following is the translation of his letter:—]

Orongonui,

1st August, 1908.

To Mr. Percy Smith of Matai-moana.

Salutations.

Friend, if it is agreeable to you and the Council of the Polynesian Society, now engaged in collecting the ancient lore of the *whare-wānanga*, which lore has descended from Io-Matua (Io-the-all-parent) through Tāne-mata-ngaro [Tāne-the-hidden-face, the most celebrated of the sons of the Sky-father and Earth-mother], I wish to join and help you in this work of collecting, so please let me know about it. I am one who places great store on the teaching of my ancestors and my old people as their knowledge has descended to me, and much desire that this information should be proclaimed to the whole world.

My name is Te Haupapa-o-Tāne, and I dwell at Orongonui within the boundaries of the western sea, and am a son of Te Haemata-o-Tu, my mother's name being Hine-rauangiāngi; a son [am I] who has been fed on the food donated by Rangi [i.e., on the knowledge and traditions descending from the Sky-father] and on the foods of Rongo-marae-roa [god of agriculture, i.e., he had also been fed on ordinary foods], which were grown in his cultivation in Papa-tu-anuku [the earth], originating from Rangi-atea, Matangi-reia, Whare-kura, Kohurau, Wai-o-taka, Tu-te-aniwaniwa, Huaki-pouri Tonga-nui-ka-ea* and Aotea-roa [New Zealand] here. [Then follows a quotation from their old ritual, thus] *Ka whakapu te manawa-ora ki*

*These eight names are some of those of the celebrated *Whare-wānanga* or Maori Colleges of ancient times, even from the Fatherland. Kohurau was situated in Tahiti—at least one of that name was at that island—probably called after a more ancient one, and was in existence when the ancestors of these people left there in the fourteenth century for New Zealand. Others have been built in New Zealand from that time down to Christianity.

tai ao, tihere mauri i takina, tihere mauri ora ki te whai-ao, ki te aomarama. He toi-rangi, he toi-tipua, he toi-matua ki au e-i.

Now, O friend! these below are a very few [words] for you and those working with you to consider, you who are working together with a single motive. But later on they will be supplemented, if you welcome them. Thus:—

The great god of all in our belief—that is the Maori people—above all gods, was this, Io-matua, the meaning of which is, that he was the parent of all things; in the heavens, or in the worlds. His second name was Io-mata-ngaro [Io-the-hidden-face], which name means that he is never seen by man. His third name is Io-mata-aho [Io-seen-in-a-flash], so called because he is never seen except as in a flash of light or lightning. A fourth name is Io-tikitiki-o-rangi [Io-exalted-of-heaven], called so because he dwells in the highest and last of the heavens. A fifth name is Io-nui [Io-the-great-god], because he is greater than all the other gods that are known as dwelling in the heavens or the earth. These names will suffice [for the present] for me to tell you.

The heavens above us are twelve in number altogether, and their names are as follows:—

- | | |
|-----------------------|------------------------|
| 1 Rangi-tikitiki | 7 Rangi-tauru |
| 2 Kirikiri-o-mataungi | 8 Rangi-te-mata-waiwai |
| 3 Rangi-aoao-ariki | 9 Rangi-mairehau |
| 4 Rangi-tu-te-wawana | 10 Rangi-paraparawai |
| 5 Rangi-nui-ka-taki | 11 Rangi-tamakumaku |
| 6 Rangi-mata-uraura | 12 Rangi-whakataka |

The above are the names of the heavens as described in the recitations of the learned men of old.

The following are the Apas of those heavens. [The Apas are messengers, ambassadors, companions, etc.] :—

- | | |
|----------------------|----------------------------|
| 1 Te Apa-whawha-kura | 7 Te Apa-kaukau |
| 2 Te Apa-whatu-karu* | 8 Te Apa-tahu-rangi |
| 3 Te Apa-rauao | 9 Te Apa-tahu-maero |
| 4 Te Apa-rahui-karu* | 10 Te Apa-tahu-whakaaweawe |
| 5 Te Apa-matangi-hau | 11 Te Apa-tahu-para |
| 6 Te Apa-mata-wai | 12 Te Apa-tahu-mahaka |

Besides the above there are many other Apa-atua [? celestial messengers], but the above are the companions of the god Io.

The offspring of Rangi-takataka [No. 12 above] and of his wife Papa-tiraharaha [the earth] number seventy, all of whom are males.

Now, it was related by the Ruanukus [wise-men, learned-men] of old, and so came to my father, that some of the offspring of Rangi-

* Spelt thus, *karu* but probably is a mistake for *kura*.

takataka and Papa-tiraharaha separated their parents [the sky and the earth] and hence this saying :—

Rangi dwells apart,
Papa dwells apart,
Behold Rangi stands up above
Papa lies here below.

It was also told by those old men that the separation of the sky and the earth was the work of Tāne, Paihau, Tu-mata-uenga, Tu-mata-kaka and others, by propping up the sky. It was also told by those old men that Rangi had great love for his wife Papa-tiraharaha, and he called down to her, "O old woman! I will send down to you the *wai-tangotango-uri* [ice and snow] as greetings to you." The wife [the earth] replied, "It is well; I will send up to you the *wai-tau* [mists and fogs] of my body as greeting to you." In consequence of the strength of their mutual love they clung to one another; at which Tu-mata-uenga [god of war] and Tu-mata-kaka seized upon the axes named "Te Awhio-rangi" and "Te Whiro-nui," and with them cut off the arms of their parents, and thus separated them. It is from this cutting, that the *horu*, *kokowai*, *pukepoto* and *tahurangi* [red and blue coloured clays used for paints] are used by man to paint their dwellings, or *pas*; and the same [red colour] is seen in the skies denoting their blood, as a sign to their offspring.

Because the axes mentioned above were *tapu* in consequence of their having severed the arms of Rangi and Papa, and were covered with blood; they were deposited in the building known as Kohurau [one of the houses of learning in the Fatherland].

In consequence of this separation of Rangi and Papa, there sprung up a division in their family [of gods]; for some did not consent to the action of the others in making this separation. They had at that time three different *marae* in which they lived [i.e., three different dwellings]. Tāne and his companions in one named Hūaki-pouri; Te Ika-a-Whiro and others in Tu-te-wanawana; Rongo-marae-roa and his friends in Kohurau.

About this time it was decided by Te Ika-a-Whiro [the evil spirit] and his party that they would go to Tikitiki-o-rangi [the highest heaven] and obtain the *wānanga** from the god Io-mata-ngaro, which was as a sign in Rangiatea [the most select of the *whare-wānanga* and seat of the highest learning] in charge of the company of Whawha-kura and Whatū-kura, and bring down this *wānanga* to this world of light—the *wānanga* of Tahumaero and of Rongomau.

But Tāne and his party considered that Whiro was not the proper person to obtain the *wānanga* of the world of light, and this caused much evil feeling among the family [of gods]. So Te Ika-a-Whiro

* The *wānanga*, means all knowledge, of both celestial and terrestrial things.

proceeded by way of the *takupu* [this means a branch, but other accounts say, Whiro ascended by the side of the sky] while Tāne ascended by the *tawhirirangi* [described in other accounts as a sort of celestial ladder]. Tāne arrived first at the topmost heaven and there obtained the 'baskets' of the *wānanga*, the 'baskets' of the *whatus* [sacred stones] and the sacred fire. His elder brother, Te Ika-a-Whiro, was defeated in this endeavour, and hence is the aphorism: "*A! e hara i te potiki whakahoki tipu a Rangi.*" [These criptic sayings are difficult to get the true meaning of unless one knows the application. The simple translation is, "O! it is not the son of Rangi, that despises."] This saying is applied to Tāne.

On the arrival [below] of Tāne with the *wānanga* and the *whatu* they were deposited in the house named Kohurau, the home of Rongomaraeroa and his party. Whiro descended by the way he went up, and on learning that these treasures had been secured by his younger brother great was his anger.

And now commenced the series of great battles among the descendants of the Sky-father and Earth-mother [the gods]. Te Ika-a-Whiro and party were defeated at the battles of Paenga-huru and Rere-pari, and consequently he descended by the compelling currents of death by way of Taheke-roa to the Reinga [place of departed spirits], the name given to this descent. Hawaiki-nui is also a name applied to this descent to the Reinga [which is not a clear statement, for that is the name of the Fatherland]. This strife continues to the present day; no peace has ever been made between Tāne and Te Ika-a-Whiro and their companions. [Tāne represents mankind, Whiro represents death.]

The country in which this war took place was Irihia, at distant Hono-i-wairua, which place is in Hawaiki-nui. The later Hawaiki [Tahiti] in which our ancestors dwelt was named after the other Hawaiki at Hono-i-wairua.

Suffice these few words of mine for the present; add them to the collection of the Polynesian Society if you are agreeable. If not, then return them to me. If the Council consents to my prayer, then enter the name of your *mokai* [a pet, a slave] as a member of the Society.

Enough, from your *mokai*,

TE HAUPAPA-O-TANE,

Of Orongonui, Whanganui.

NOTES ON THE ELLICE AND TOKELAU GROUPS.*

TRANSLATED FROM THE "KARERE MANGAIA," 1899.

By S. PERCY SMITH.

ONE of the native Rarotongan missionaries, voyaging with the mission ship "John Williams," in June, 1898, gives a brief description of the Ellice Group, in lat. S. 5° to 11°, and long. W. 176° to 180°. He says it is 400 miles in length from N.W. to S.E., and is composed of eight islands: Nurakita (uninhabited), Nuku-laelae, Funafuti, Nuku-fetau, Vai-tupu, Nui, Nano-mea, and Nano-manga. They called at Nuku-laelae which, he says, has just the same appearance as Manihiki Island north of the Cook Group. It is five miles long and three wide, including the interior lagoon, with thirteen small islets on the encircling reef. There were 141 people living on Nuku-laelae at that time.

Thirty years previously to their visit a slave vessel from Peru arrived there and took away 300 people to work at the guano fields in some islands adjacent to Peru; but not a single one of these people ever returned—everyone died.

He mentions a fish, called in Samoan an *ataata*, which for the greater part of the year is freely eaten, but for part of the year is quite poisonous. The breadfruit, *puraka* (giant *taro*), the banana, the *taro*, all grow at that island, but holes have to be prepared in which rubbish is placed to rot, and then the *taros* are planted in it; this is a custom from the ancestors of the people.

The language of these people is like that of the Samoans, from where they say their ancestors came. The island has been visited by the warriors of Tonga in former times.

NUKU-FETAU ISLAND.

The writer relates a story from this island that has some of the features of the doings of Whakatau-ihu of Maori story. I translate as follows:—"This is a story that these people have, that on one occasion a war-party arrived at their island a long time ago, and a great many of the people of the island were killed, the others escaped. One of the prisoners taken by the war-party was the son of the chief who had been engaged in the fight. The war-party decided to kill the

* "Te Karere Mangaia," p. 5, January, 1899.

youth and then cook him. He begged of them to first let him show the warriors how they danced in Nuku-fetan. This was agreed to and all assembled to see the sight. The young chief danced, and jumped so high that his head struck the ridge pole of the house. After this he asked them to allow him to go outside the house to cool himself, and on their consenting, he said he would fly, and he did so, flying away to a high place, and did not return but flew away to his own home. Here his mother was outside her home lamenting his death, when suddenly she saw her beloved son descend from the sky in front of her.

NIUTAO ISLAND.

It was said in heathen times that two women named Pai and Van made this small island. They came from the Gilbert Islands, with baskets of earth, which they scattered about and thus made this land, and several other islands. But the country from which the people came was Samoa. There were two canoes that drifted away from Samoa, one of which landed at Vai-tupu (another of the Ellice Group) and the other reached Niutao. The god of these people was named Kulu. They used to pray to his idol at meal-times so that he might give them coconuts, fish and rain, and protect them from sickness. They believed that on death the spirit went to the sky. They never lit fires after dark lest the gods should be alarmed, and would not communicate with the people.

ARORAE, OR HURD ISLAND, GILBERT GROUP.

The following peculiar custom is described in the same account of the voyage of the mission ship, as translated below: The island is six miles long and one and a-half broad, with a small internal lagoon. According to their own account, the people came originally from Samoa, but their (present) dialect is that of the Gilbert Islanders (i.e., semi-Micronesian). Tapu-ariki was formerly their chief god, in whose temple is a very large *paua* (tridacna) shell which represents him. On entering the temple each one carries an offering of food, etc., and deposits it in the shell, after first dipping the hand in water and sprinkling it over themselves, so that Tapu-ariki may not be angry with them.

They have one law in reference to stealing, adultery, or man-killing; it is death. The young women are not allowed to go outside the houses until such time as they have to choose their husbands, which is done in the following manner: The houses are two-storied, and the girl about to choose her husband remains on the ground-floor, whilst the young men who desire her for a wife assemble in the upper story. Each man takes the stalk of a coconut leaf, and passes the end through the interstices of the floor, holding one end in his hand. The

girl takes hold of the leaf-stem and asks, "Whose is this?" When the young man tell his name, if the girl does not approve of him, she lets go the leaf-stem. She then tries another or others, until she gets hold of the leaf-stem belonging to the young man she desires for a husband, when she pulls the leaf-stem through the floor.

The families of the man and the girl then prepare a marriage feast, and the ceremony is performed by one of the parents. The young couple stand together and bow down before the parent, who takes hold of the hair of each of the couple in his hand and pours on to their heads the liquid contents of a coconut—and this ends the ceremony.

FAKAOFO OF THE TOKELAU GROUP.

There are four islands in the Tokelau Group, Atafu, Olosenga, Fakaofo and Nukunono, over all of which the chief of Fakaofo had supremacy prior to the hoisting of the British flag on the 20th June, 1887.

The following is one of the old traditions of the people: In olden days Feuku was the ruling chief of the group, who lived at Nukunono, and on one occasion he banished one of the minor chiefs to Fakaofo. Some time after this the banished chief made war on Nukunono, when the people of the latter island suffered a defeat and a great many people were killed. On this Feuku asked his eldest son to sacrifice himself in order that his blood might be sprinkled over the Nukunono people. It was a custom of the people of this group that if anyone was smeared with blood the enemy would not kill him if he laid down. The young chief consented to the wishes of Feuku in order to save his own people from death; and so he was killed and his blood sprinkled over the people.

In order to commemorate this sacrifice the people of Nukunono arranged, in case any warlike expedition again invaded them from Fakaofo, that they would not act as before, but fight for their lauds; if they died, it would not be considered an evil. They acted up to this resolve on the next occasion when there was an invasion of their island from Fakaofo, and through the strength of the Nukunono people the invaders were driven off.

This is the belief of the people of Fakaofo in former times in reference to the origin of mankind: The first man originated from within a stone, and his name was Vase-fanua. He decided to make a woman, and to that end gathered some earth and formed it into the shape of a woman's body. On completion he took one of his own bones from his left-hand side and placed it in the earthen body he had made. After a time the earthen body stood up a fully formed and live woman, to whom he gave the name of Ivi (a bone); and it was from these two that all men descended. [The author adds] we thus see that this story is similar to that related in Genesis.

Fire, according to them, originated from a blind woman named Mafuike, who guarded it in the nether-world. The following is the method by which it was obtained [for mankind]. Talanga descended to the under-world and asked the blind woman to give him some fire, but she would not consent to do so. Talanga then desired to kill the blind woman; but [on further asking] Mafuike gave him some fire, which Talanga brought to this world; and that is how mankind first became possessed of fire. Fire is not allowed in the houses of those people at night, because fire is *tapu* to their principal god Tui-tokelau [or as one of the Rarotongan native teachers spells it, Tu-i-tokelau—which gives quite a different meaning to the word]. A woman in child-birth is allowed fire; but if anyone wants to cook fish he has to go behind [? inland] and do so during the night. But this custom is no longer in existence.*

The name of their principal god in heathen times was Tui-tokelau; represented by a large stone which was covered with beautiful mats. The stone had a house of its own in the *marae*. The principal chief (*ariki*) was the chief priest, whose duty it was on certain occasions to replace the decayed mats by new ones. In the month of May all the people of Atafu, Nukunono and Fakaofu abandoned all the work during that month and assembled at Fakaofu, and prepared a great feast, and prayed to their god to protect them, at the same time making offerings of fish, coconuts and pandanus drupes; this was the new year offering. They also lit a fire in the temple of the god and held dances there during the night, men dancing with men, women with women. Such were the proceedings during that month.

Their belief was that the spirits of chiefs and priests at death went to the moon and there dwelt after death; while the spirits of the common people became stars.

Their axes in former times were made of the *paua*, or giant tridacna shell. They were a persevering people as shown in their building of canoes, for it took them from twenty to thirty days with their axes to fell a tree, and when down it was a very laborious work to dub it into shape on account of the fragile nature of their shell axes. They also made *bukete* (? buckets) of wood, some of which remain to this day.

When the ships arrived at their island the *ariki*, who was also chief priest, was asked by the people whether they should visit it or not. If the chief went off, all the other people would do so also—this was the law. Always one man was placed in front of the chief carrying a coconut leaf to shade him from the sun. The *ariki's* chief

*This story of the origin of fire is common to all Polynesians, but varies from island to island. Mafuike is the Mahuika of Maori story, who is usually said to be Maui's grandfather, while Talanga (Maori Taranga) was Maui's mother. Usually Maui is accredited with obtaining fire from the under-world.—EDITOR.

duty was to pray to their god to avert evil. They used to think that ships came from another world altogether, and that the people on board were spirits. When they saw the white people smoking they thought the smoke came from their interiors. Should anyone die during the visit of a ship they thought that the spirits on the ship had come to fetch the spirit of he who died. Such were the beliefs of the people of the Tokelau Islands.

ATAFU ISLAND, THE TOKELAU GROUP.

[The following describes a too common incident in the modern history of the Pacific. Many thousand Polynesians were kidnapped by the Peruvian slavers in the early decades of last century. Some 200 were taken from Niuē Island and landed at Sunday Island, because some virulent disease broke out, and there all but two miserably perished. Easter Island was nearly depopulated at the same time—not one of the islanders ever reached home again. And there are many other incidents of the same nature; the slavers seem to have confined their attention to the smaller islands as a rule.]

In the case of Atafu, the narrative I am translating says: On the arrival of the slaver at Atafu, Maka, the Rarotongan teacher, and another man went on board, where they learned that many Fakaofa and Olosenga people were on board, bound as prisoners. Maka, on learning this hastened ashore to warn the people not to go near the ship. But on reaching the shore they found that the chief of the island and about 200 other men had gone off to the ship. Not a single one of these people ever reached their island home again.

CLAIRVOYANCE AMONG THE MAORIS.

BY S. PERCY SMITH.

WITH NOTES BY JAMES COWAN.

I HAVE long been of opinion that the Polynesian people were acquainted with some branches of Psychic Science such as is comprised in the terms Hypnotism, Telepathy, Clairvoyance, Trance, etc., etc. Of examples of such powers we have many records when rightly read. But in nearly all cases the evidence is of a character that would not be considered "veridical" by Psychic experts. So far as my own attitude towards these powers of the old *tohungas* is concerned, the knowledge of psychics as practised by the (estimated) eighteen million people who are believers in it, came to me too late to allow of the necessary enquiries to be made among that class of the Polynesian people who understood and used the process. The old people are gone who really knew of the mental process by which they accomplished their ends; the few people left who retain some of these occult powers appear to be incapable of explaining them. The so called (by the newspapers) "*tohungaism*," is mostly fraud.

In what follows, one cannot guarantee the *bona-fides* of the cases described; they must be taken for what they are worth. They are not veridical in the true sense (excepting perhaps those described by Mr. Cowan), but are here given in the hopes that some of our members who are Maori linguists, and are interested in the question, will endeavour to obtain more precise information. Later on we may furnish illustrations of other branches of psychics, as known to this race. They at least illustrate the beliefs of the people even to the present day.

It was about 1853, or 1854, that a movement among the Maori people of the Taranaki coast took place, that is worth noting as an illustration of Maori mentality. At that time the people were decreasing in numbers very fast, due to various causes, largely to the contact with Europeans and their diseases, and the entire change in habits and beliefs also due to European contact. While acknowledging these causes as to their decrease as mentioned, the Maoris had, at that time, a theory of their own to account for their lessening numbers, and that was, the abrogation of the system of *tapu*; and they also saw

in the failure to remove the presence of *tapu* objects, another true cause of the trouble. The fear of *tapued* objects and places had much decreased, and things and places were touched and visited with an impunity that in former times would have brought death to the violators of the *tapu*.

In most, if not all, Maori *pas* there were sacred stones deposited, which were called *mauri*, or *whatu* or other name, and of course these were strictly *tapu*. Sometimes these stones were the *mauri*, or, as it has been described, the "life principle," by which birds of the forest, fish of the sea, etc., were retained in the localities frequented by them, etc. The absence or destruction of these *mauri*, destroyed the food-giving properties of the forest, sea, etc.

But there was another phase of these sacred stones which, so far as can be ascertained, had another purpose. It was this latter class of stone that seems to have been buried in the various *pas*, or forts; and the idea seems to have been that the presence of these stones preserved the *mana* (or power, prestige, etc.) of the people living in the *pas*, and also formed a connecting link with the ancestors of the tribe and with their ancestral homes in far Hawaiki. The desecration or neglect of these stones, was a serious matter for the people of the *pa*. We know that in other parts of Polynesia these stones were under the special care of the priesthood, and were occasionally cleaned and oiled. The probability is the same was done in the case of those stones placed in the Maori *pas*, though I have no positive information on this subject. They were at any rate objects of sanctity and care.

The people of this district round New Plymouth were (with few exceptions) driven helter-skelter from their homes by the several incursions of the Waikato tribes, in the early years of the nineteenth century. Their fortified *pas* were abandoned; and when the people returned to their homes in the early forties they did not re-occupy these old *pas*, but built new ones of a different type, or lived in open villages, though the former was the rule. Hence these sacred stones were left in the old *pas*, and it was this abandonment of them, and neglect of attention to the *tapu* of them, that gave rise to the belief in the early fifties, that this neglect of the *tapu* was what caused so many deaths among the people.

We do not know what was the immediate cause of the movement that took place to remove the *tapu* of the old *pas*; but one man named by white people Tamati Tito, but whose proper name was Te Ito, suddenly came to the fore as a *tohunga*, or priest, with the assertion that he had the power to remove the *tapu* from the sacred stones. And this he proceeded to do by visiting all the old *pas* in the neighbourhood of New Plymouth and surrounding district. We have no record of his visiting all the old *pas*, but probably he did—I can

at least vouch for his visit to Ngaturi, the old *pa* on which was afterwards built—during the Maori war—the Omata stockade.

Either in 1853, or 1854, I was passing this place and there saw a large body of Maori horsemen, some fifty or sixty in number, some looking after the horses, others on top of the *pa*, which is not a large one—perhaps half an acre in extent—the ancient *maioro*, or ramparts, of which are still (1920) distinguishable. Being curious to learn what was going on, I went up to the *pa*, but was not allowed to go further than the entrance. I saw at the far side a group of men going through some performance which, after knowledge enables one to say, was the recitation of *karakias* by one of the men. This was Te Ito, and, as I learned, he was *whakanoa*, or removing the *tapu* from the place.

Though I saw nothing of any stone in this case, I heard at the time from others that Te Ito always searched for some sacred stone in the many *pas* he visited, and in most cases these stones were removed to other places and buried in spots known only to a select few of the old Maoris.

On the 28th April, 1906, Mr. W. H. Skinner and I visited the old man Tamati Te Ito, who was living at Te Paraiti, a small village near the Bell Block, but which, sixty years ago, was a fortified and palisaded *pa*. Te Ito was then a very old man, not less than ninety years old probably, but possessed of all his faculties. He was, however, a convert to Te Whiti's teaching, and very reticent, so I failed to get much information from him on the subjects I wanted. He told us he was the man who went round the country to *whakanoa* the *pas*, and said, "We wanted to combine all the Maori people from Mokau to Patea in one body, and remove the *tapu* from the old *pas*, as it was harmful to the people." He added he was with Rawiri Waiaua when the latter was shot by Katatore in 1854,* and that being anxious to earn enough money to buy Rawiri's white horse he went to Sydney in 1858, but on his return the horse was sold to his great disappointment.

We now come to modern dealing with some of these stones, and an illustration of what appears to be an instance of clairvoyance, with which I am convinced the Maoris were acquainted from very early days. That they also practised hypnotism and telepathy seems clear from many examples I have.

In 1915 the Maoris, still believing that these stones (*mauri*, or *whatu*) were possessed of the power of attracting the fish to the fishing

* The death of Rawiri, who was cutting a boundary line of land to be sold to the Government, on the 4th August, 1854, led to war between the local Maori tribes. Old Rawiri, his white horse and blue spectacles, was a well-known figure in New Plymouth in the early fifties of last century.

grounds, desired to obtain some of the stones, but the exact locality where they had been deposited was lost with the death of the old people, though it was known that one or more had been buried at an old Maori cultivation on the Henwood Road, some four miles north of New Plymouth.

The following description of the finding of some of those stones was told by an eye witness, a respectable farmer named Bishop, on whose property the old cultivation is situated. On the 3rd July, 1915, the late Mr. John Skinner and myself met Mr. Bishop, who then described to us what took place. He said, "The stones first found were very large, requiring three men to lift them. One of these was sent to Patea, one to Oakura, and one to Waihi (twelve miles north of New Plymouth), and it was from the latter place the people came who dug them up, both on the first and second visits.

In the first week in July the Maoris from Waihi again came to his brother's place, on the Henwood Road, in four motor cars and a motor waggon. Two of the Maoris were old men, one named Rangī, but the other was the operator in what follows. They had with them a humpbacked boy of about fifteen or sixteen, whom the elder man proceeded to hypnotise by making passes in front of him, which the boy repeated exactly; *karakias* were said at the same time. The boy started off to look for one of the stones. He descended into a rough gully overgrown with high fern and scrub. He searched about for some time, then commenced to clear away the fern at the base of a rotten *karaka* tree-stump, the other people coming forward and helping to clear the thick vegetation away so soon as the find took place. Then the boy commenced digging, and at three feet down came on a stone. On top of this stone was lying a fine jadeite axe, and the stone itself was about eighteen inches in diameter, with a belt incised round it, and a figure like a "6" carved on top. The stone was dug up and taken away to Waihi. The Maoris called it a *mauri*. *Karakias* were repeated by the elder man all through the proceedings, and when the axe was first exhumed it was carefully placed on the heap of excavated earth and lightly buried until the bigger stone was taken out, and a pinch of earth was taken in the hand by each of the people and applied to their nostrils."

So far Mr. Bishop's story of what he personally saw. 'Taurua-Minarapa of Rāhotu (25 miles south of New Plymouth) and several other natives confirmed to me the story as to the search for and finding of these stones, which (they say) were hidden by Te Ito, and added that they are *mauri*, or *whatu*, used in former times to attract the *Kahawai*, *Piharāi*, and other fish. They add that the two elderly men mentioned above learned the general locality of these stones from their fathers.

We may go outside New Zealand and find similar instances of clairvoyance. The Society Islands of Ra'iatea, Taha'a, Porapora, etc., were the original homes of the ancestors of the Taranaki tribes of New Zealand, a descendant of whom discovered the *mauri*, as related above.

I am trusting to memory for the following instance, for I cannot remember where to find the reference. Lying due west of Ra'iatea at a distance of about 180 miles is the little island of Maupiti (formerly Maurua). The people living there were troubled by the *varua-'ino* (evil spirits) as they said, and attributed the visits to the fact of a sacred stone having been buried somewhere in an old *murae*. A message was sent to a learned man at Ra'iatea asking him to use his powers and locate this stone, for the local people had failed to do so. The man went to the island and did discover the particular offending stone. If this story is true, then it would seem that the man discovered the location of the stone by clairvoyance. From other stories I have, it is clear the people of Ra'iatea have a considerable knowledge of the occult, included under the name of Psychic Powers.

But to return to the humpbacked lad of Waihi. A statement was published in the local press of 16th August, 1920, purporting to come from Mr. J. H. Walker, a licensed interpreter, showing some further exercise of clairvoyant power by this seventeen year old boy as follows: "A Maori woman living near Bell Block, who was inclined to be somewhat sceptical of the boy's *bona-fides*, challenged him to find a ring she had lost about four years ago. After going through some form of prayer (? *karakia*) the lad returned and gave an exact description of the lost ring. He said, 'It lies on (such and such a) road, but you will have difficulty in finding it, because it is covered with earth and grass. No one stole it; you dropped it yourself. Go and look for it. The first days search you may not find it; the second day you may do so, but on the third I am certain you will succeed in your quest.' The story goes that the woman had a fruitless search on the first day, and was much discouraged on the second day, but sure enough the first thing on the third day she discovered the missing ring."

I have been told that the boy described the ring as lying beneath the leaves of a bunch of *toetoe*, on the road-side.

We now come to a third case as reported in the "Taranaki Herald" of 21st June, 1917, as follows:—

"Otaki has come under the spell of the occult (says an exchange). A greenstone-diviner in the person of a Maori woman. Winnie Kaika, who hails from Otorohanga on the Main Trunk line, has been

astounding the local Natives by her achievements. At a certain spot in the centre of the Otaki township, Winnie declared that greenstone lay buried, and in the presence of a number of Natives the ground was turned up, and at a depth of about thirteen inches a layer of big stones was reached. On removing these it was found that the stones had been placed as a sort of casing in the centre of which was unearthed a large lump of greenstone some fifteen to twenty pounds in weight. At another place a greenstone ornament was found attached to a lock of human hair, eighteen inches in length. Recently Winnie travelled to Porangahau (East Coast) and unearthed a specimen about a stone in weight, and she is credited with many similar discoveries in the King Country and other parts."

The above is quite a different locality to the first and second cases, and the operator also of a different tribe.

The fourth case of clairvoyance I also quote from the "Taranaki Herald," June 1st, 1920.—"The Levin Chronicle says that the Kuku Maori community has been stirred by the recovery of two valuable whalebone *meres* buried for many years. The paper relates that they were discovered by the aid of a Native woman, Mrs. Takurangi, wife of the Hon. Te Heuheu Tukino, M.L.C., who claims to possess powers of divination" (or as I call it clairvoyance). "The scene was laid off the main Kuku Road and a few hundred yards to the rear of Mr. Pink's residence. Leading a procession of about 120 persons, the chief actor took a course for some distance through the bush and then over some maize cultivations, and again entered a bush pathway, which eventually reached a stagnant, weed-covered water course. Here she halted, and placing a stick in the ground at the water's edge, declared that the lost *meres* would be found there. A spade was procured, and on digging down a depth of about two feet the *meres* were unearthed.

"Both were in an excellent state of preservation.

"Mr. Robert Ransfield, of Manakau, one of the oldest Natives of this coast, recounted some particulars concerning the long-lost *patus*. He stated that the weapons were owned by their ancestors Koroniria and Pare-tiwhana, who buried the *meres* to prevent their being lost, but prior to their deaths did not inform their descendants of the hiding place. The *patus* were formerly weapons of war, and being *tapu*, were greatly treasured. It was believed that the loss of the *patus* had acted detrimentally to the well being of the later generations of the former chieftan owners, hence the desire to recover them and break the evil spell."

This again is in a different locality, but not far from the scene of the third case, and the operator is also different. Mr. Elsdon Best who interviewed Te Heuheu and his wife, tells me, "they both

declare the truth of the performance, and that the lady obtained her power (*matakite*, second-sight) from Mahuta (the so-called Maori king) or he developed it or rendered it effective. She added, the *wairua*, or spirit of the former owner of such lost or buried articles, guides her and halts over the spot where the article is lying.”

MR. JAMES COWAN'S NOTES.

But it will be more satisfactory to quote Te Heuheu's own account of the proceedings, for which I am indebted to Mr. James Cowan (the historian of the Maori-Pakeha Wars of last century). In interviews with this scion of one of the most aristocratic families of the Maoris, the *ariki* of the Ngati-Tu-wharetoa tribe of Lake Taupo, whose ancestors were high-chiefs, and possessed of the powers of an *ariki*, Mr. Cowan took full notes and kindly supplied a copy as follows:—

“Te Heuheu describing the supposed supernatural powers of his wife in the discovery of long buried valuables and in other ways, said, in answer to questions, My wife, who was born at Wharekawa in the gulf of Hauraki district, belongs to the Waikato and Ngati-Maru tribes, and is also connected with the Ngati-Rahiri* and Te Ati-Awa tribes of Taranaki. She was kinswoman of Mahuta, the third Maori (so-called) king of Waikato, and it is through Mahuta that she became gifted with her present powers of *matakite* (second sight). A week before Mahuta died he gave to her a very precious and sacred jadeite pendant, made of the *kawakawa* variety of that stone, worked in the form of a *whakakai*, or ear-drop, with a curved end, the ornament known as a *kapeu*. It is an unusually long ear-drop, about eight inches in length, and it is worn sometimes on a cord about the neck. This *whakakai* is very ancient, and was worn by Potatau Te Wherowhero, the first Maori (so-called) king, and at his death was similarly worn by Tawhiao and the latter's son Mahuta, and by contact with these sacred persons of *ariki* rank it became exceedingly *tapu*. When Potatau was made king by the Maori tribes more than sixty years ago, not only did political power pass to him from all the tribes of the confederation, but the great chiefs, such as Te Heuheu Iwikau and others, transferred to him, or endowed him with their sacred *māna*, or the powers and gifts of the *tohunga-Maori*.† All this cumulative *māna* rested with Potatau Te Wherowhero, who thenceforth was the most potent of sacred chiefs in the Island. In his ear he wore this holy greenstone, and by virtue of this control he became a store of wonderful *māna*.

* This is the same Taranaki tribe to which the humpbacked boy belongs.—
EDITOR.

† See note No. 1 at end hereof by Mr. Cowan.

"When Mahuta, knowing he would shortly die, bestowed this *kapeu* upon Takurangi, he bade her wear it constantly about her neck and await the *tohu*, or sign, which would announce to her the sacred powers embodied in the stone. In due course these strange powers manifested themselves in various ways. Ever since Mahuta's death his spiritual powers have had their abiding-place in Takurangi. See note No. 2.

"Not long ago, while we were living at Lyall Bay, Wellington, some persons came to consult Takurangi about the mysterious illness of a child, which (as it appeared afterwards) had been afflicted through eating plums from a tree which grew on a *tapu* place in the Ohau district."

Te Heuheu here described the steps taken for driving out the mysterious sickness; the result was the healing of the child. Certain articles into which the *tapu* had been driven by virtue of Takurangi's powers, were taken to the beach at Lyall Bay and cast into the sea; one was a copper coin representing the *waka** into which the baneful *tapu* had passed. When the *waka* was thrown into the salt sea, the wise-woman repeated these words:—

Ka tuku atu koutou
Ki ngā rīre o te moana-nui-a-Kiva,
E te pouriuri, e te potangotango,
Oti atu! oti atu koutou ki reira.

I send you out
To the deeps of the great ocean of Kiva,
To the uttermost gloom, the uttermost darkness,
There to be ended and vanish completely.

"Then (continued Te Heuheu) when Takurangi's *māna* became generally known, she was requested by certain persons to assist them in the recovery of long-lost family and tribal treasures. At the request of Hira Parata (son of the late Wi Parata Kakakura) we went up to Waikanae, where we were desired to find some buried relics whose exact whereabouts were unknown. Many persons were gathered there, and all of these witnessed the search. I accompanied Takurangi. Neither of us ate food on the morning of the search because of the sacredness pertaining to such operations. Takurangi wore the sacred *whakakai*; the spirit voices of Potatau also had been heard by her in her sleep, speaking into her ear. When we reached the scene of the search, Takurangi led the way into a ploughed field and walked across this until she came to a certain place where she

* *Waka* is the medium of an *atua*, a god (sometimes an infiction), the receptacle into which the priest called down the spiritual god when communication with it was necessary.—EDITOR.

halted. The forest formerly grew on this field, but it had been cleared. Takurangi stopped at a spot where a portion of an old root of a large *mahoe* tree lay in the ground horizontally. She bade her companions pull the root away, and when this was done a beautiful jadeite *tiki* (or neck ornament) and two *whakakai* (ear-pendants) of the kind of jadeite named *kahurangi* were found lying underneath covered by a few inches of soil. These were the hidden treasures. They had been concealed long ago at the foot of a *mahoe* tree, somewhere in the district (this much had apparently been known), but it was very long ago, for since that time the forest had been cleared away and the plough had passed over the ground many times, only avoiding the old stump. The carved *tiki* was an heirloom known as 'Whakairi.'

"The next feat of this kind was at a place near the Kuku bush at Ohau, some distance from the find described above, on land belonging to the Ngati-Wehiwhi tribe. Many people, including some Europeans witnessed the treasure-finding here. The search was for certain *patu paraoa*, or whalebone *meres*, of antiquity and sacredness, which had been hidden there, and which the people now desired to recover. We went up from Wellington to the place by motor-car; there were several car loads of people.

"As on the previous occasion we did not eat in the morning of the search, and we also observed this ceremony (to propitiate the spirits of the dead): When we reached the place where the search was to be made, Takurangi and I went to a running stream and dipped up some water in our hands, which we threw towards ourselves, lightly sprinkling our faces and heads, and repeating these words as we did so:—

Mau tenei te wai a Potatau
 Mau tenei te wai a Tawhiao
 Mau tenei te wai a Mahuta
 Mau tenei te wai a Te Wherowhero.*

"In this short *karakia* we invoked the spirits of Potatau and the successive members of his family, and we were now in a state of *tapu* for the purpose of the search. There had been sickness at this place, and Takurangi, by virtue of her sacred powers divined that this was caused by unconscious contact with highly *tapu* objects or places. There was a small watercourse here coming from a spring, with watercress covering the surface of the stream. To this place Takurangi led the way, and the spectators, at her bidding, disposed themselves about the spring at a little distance, so that all might see clearly what she was doing. With her was an assistant named Matehaere. Takurangi

* Brother of Mahuta, not the old Te Wherowhero, the first so-called king.—
 EDITOR.

carried a garden fork for the purpose of turning over the ground wherever the spirits bade her search. There was a piece of a *tawa* tree lying across the spring. This, Takurangi bade Matehaere remove. He hauled it away with his hands and the fork. Then the wise-woman bade him put his hands into the spring and feel about. He did so, and no sooner had he plunged his hand into the water than he felt something move into his grasp. He felt two objects—they were the veritable treasures sought! It seemed as if they had been waiting to be found! for they seemed to move of their own accord into his open hands.* Matehaere was very much frightened at this strange occurrence, and his heart leaped and trembled within his breast; but Takurangi reassured him. He withdrew his hands from the water, and in his grasp were two glistening whalebone *meres*, or *patus*, which he held up by the handles. He placed them on the grass by the spring, and immediately there burst out a great shout and chorus of applause from the spectators.

“We then proceeded to remove the *tapu* from the recovered treasures in this way: Taking the weapons to the waterside we held them out while we recited these words:—

He tono ki a koutou te hunga wairua o te po, kia horoia atu nga mana patu tangata i runga i enei patu.

This is our appeal to you, O company of spirits of the night (death) to cleanse these weapons from all influence that may afflict mankind.

“Then we dashed handfuls of water over the weapons, throwing the water away from us, and repeating these words, a sentence with each handful:—

Mou tenei wai, E Potatau!

Mou tenei wai, E Tawhiao!

Mou tenei wai, E Mahuta!

Mou tenei wai, E Te Wherowhero

For thee is this water, O Potatau!

etc., etc., etc. .

“The effect of this was to destroy, or modify, the *tapu* which otherwise would have prevented the people from handling these treasures of their ancestors. The death-causing attributes of the weapons were by the water-laving and sprinkling transferred to the running water, which carried the baneful *tapu* into the ocean where it was dispersed and lost. This is why such ceremonies are performed in running water.

“After these necessary *karakia* and sprinklings (we use short *karakias* of our own, the ancient ones are too long and unnecessary for

* This seems the only improbable part of the whole proceedings.—EDITOR.

our purpose), the recovered treasures were carried to the meeting-house and there laid on clean mats where everyone might see them, and then were heard the lamentations of the women as they cried over and addressed the long lost weapons of their ancestors.

"One of these weapons had come long ago from the Ngati-Kuia tribe of the South Island. And it was Takurangi who divined the cause of sickness at Ohau. Persons had eaten of the watercress which grew in the streams that flowed from the spring in which the two *meres* had been hidden; and eels had also been caught there, so the people had suffered without knowing the cause. Takurangi also discovered the plum tree the fruit of which had caused sickness, and she pointed it out and explained that it grew on a sacred place. There was a red pine growing close to it, and the spot was a place where the bodies of the dead had decayed. When this was pointed out the principal man present said that the tree, or trees, would be cut down.

"Well, there was yet another successful search for a hidden ancestral treasure, and this was carried out through Takurangi's powers a few days ago. The wise-woman was told that an ancient and very valuable jadeite *patu* (*mere*) had been buried long ago by Te Whare-pouri of Te Ati-Awa tribe at the foot of a *pou-tohu-rohe*, or boundary post set up by him and his kinsman Te Puni,* near the Nga-uranga stream on the shores of Wellington Harbour. This *mere* the descendants of Te Whare-pouri now desired to recover, and they sought Takurangi's supernatural powers to do so. Accordingly a large party of people went to Nga-uranga by motor car. They halted at Takurangi's bidding a short distance on the southern or Wellington side by the mouth of the stream where the meat works are. Led by the wise-woman, her assistant Mate-haere following with the garden fork, we climbed up the hillside to an old land-slip of rock, gravel and earth overgrown with *karamuramu* and *koromiko* scrub and small *ngaio* trees. Arriving at a certain place on the hillside, on land owned by an European, Takurangi bade Mate-haere clear away a small space in the bushes, and there, between two slabs of rock, a beautiful jadeite *mere* was found. This was the veritable weapon buried there by Te Whare-pouri three generations ago. Many changes had occurred since and the exact spot where the boundary post stood had been lost, but Takurangi's power, as medium of Mahuta's *wairua*, and through the *māna* of the sacred *pounamu* which she constantly wore, enabled the lost property to be restored to the people.

* Te Whare-pouri and Te Puni were both very well-known chiefs living on the Wellington Harbour when the first European settlers arrived there in 1839. They came from Taranaki originally.—EDITOR.

"The *mere* was taken to a small stream of water which issued from the hills, and there a ceremony, similar to that observed at Ohau, was performed to free the weapon from the baneful *tapu*.

"It is through the possession of this very sacred jadeite ornament of the Potatau family, together with the spirit-voice of Mahuta, and of Potatau, heard in the sleeping ear, that such deeds as these are performed by my wife Takurangi. And this power is used only for good and useful purposes, the recovery of lost treasures and detection of the causes of people's illnesses. It is not *makutu* (witchcraft) or any other evil *mahi tohunga* (priest's work), but its reverse—it is similar to the miracles mentioned in the Bible—and it is a power not to be used lightly or for reward. Many have asked Takurangi to use her powers for finding articles, but she refuses; it is only for highly important occasions or needs.

"Our expression for such highly sacred things as those endowed with *māna-tapu* (sacred supernatural power) from departed ancestors, is '*He taumata no te hunga wairua*,' or '*He okiokinga no te hunga wairua*' (signifying a holy and potent emblem from the company of departed souls).

"Not only does the spirit of Mahuta accompany Takurangi, but that spirit calls to its aid the spirits of other dead to assist in whatever mission is being pursued. When the sacred *mere* of Te Whare-pouri was being sought, the *wairua*, or spirit, of Te Whare-pouri was brought to Takurangi by the *wairua* of Mahuta, and it was through these spirit guides that Takurangi knew exactly where to search, and so recovered the lost treasure."

NOTES BY MR. JAMES COWAN.

No. 1.—Te Heuheu gives the following interesting account of the highly ceremonious manner in which the chiefs of the various tribes, then assembled at a great meeting at Pukawa, Lake Taupo, in 1856, the home of Te Heuheu family, centralized as it were their *māna*, in order that it might be bestowed upon Potatau Te Wherowhero, the principal chief of all Waikato tribes, who was then chosen as the Maori King. This was the origin of the King movement in New Zealand:—

Te Heuheu Iwikan, the head of Ngati-Tu-wharetoa tribe, caused a high flagstaff to be erected at the place of meeting at Pukawa village. At the mast head he hoisted a copy of the flag given by King William IV., of England, to the Northern Maori Confederation previous to the Treaty of Waitangi. Beneath this flag, at intervals down the mast, he had long ropes of plaited flax attached, these hanging down to the ground. The tribes were assembled in divisions

grouped round the mast, which latter symbolized Tongariro the sacred mountain of the Maori. Te Heuheu arose and called upon the chief who represented the Arawa tribes of Rotorua, to arise, and said, indicating a rope, "This is Ngongo-taha"—the mountain near Rotorua Lake—"Where is the man of Ngongo-taha to attach this mountain to Tongariro?" The leading chief of Te Arawa tribe rose, and taking the end of a rope fastened it to a *manuka* peg which he drove into the ground in front of his company. The next rope symbolized Pu-tauaki (Mt. Edgecombe) the sacred mountain of Ngati-Awa of the Bay of Plenty. The next was Tawhiuan, the mountain belonging to Ngati-Manawa on the western borders of the Ure-wera country. Every tribe giving its adherence to the King movement had its rope allotted to it, representing a mountain dear to the tribe. Hikurangi near the East Cape was for Ngati-Poron tribe, Maungapohatu for Tuhoe tribe, Titi-o-kura (Ruahine) for Ngati-Kahu-ngunu tribe, Kapiti Island was for Ngati-Toa, Otairi for Ngati-Apa, and then crossing to the South Island, Tapuae-nuku and Kai-koura were named as also Aorangi (Mt. Cook); the chief Taiaroa was present as representing the Ngai-Tahu tribes of the South Island.

Returning to the North Island the *ariki* of Ngati-Tu-wharetoa proceeded to indicate the ropes representing the West Coast and the Waikato; Para-te-tai-tonga—the southern peak of Ruapehu—for Whanganui tribes; Mt. Egmont for Taranaki, Te Ati-Awa and Ngati-Ruanui tribes; Pirongia for Waikato; Kakepuku for Ngati-Mania-poto tribe; Rangitoto in the King Country for Ngati-Matakore and Ngati-Whakatere; Taupiri for Waikato; Whare-puhanga for Ngati-Rau-kawa; Maunga-tantari for Ngati-Haua, and Ngati-Koroki; Maunga-nui (eastern headland of Tauranga) for Ngati-Rangi; Te Aroha for Ngati-Tama-te-ra; and finally Moehau (Cape Colville) for Ngati-Maru tribe.

Each of the ropes representing these sacred mountains of the tribes was hauled taut and staked down, leaving Tongariro mountain in the middle, supported and stayed by all these tribal cords, and above floated the flag. Thus was the union of the tribes demonstrated that all might see, and in this manner passed to the central authority, who was the Maori King Potatau, all the *mana-tapu* (sacred power) of the supporting chiefs.

No. 2.—Mahuta, shortly before his death, informed his people that although he was departing, he would return to them. That is the reason they do not *tangi* (mourn) over him; they knew he would come back. The Waikato belief is, says Te Heuheu, that his spirit has now returned and that Takurangi is its medium, or the person in whose powers and performances the spirit manifests itself.



NOTES AND QUERIES.

[296] The Mouri-wai, or Fish Talisman.

On August 2nd, 1920, I called to see Tu-patea-te-Rongo, of the Pakakohi tribe, at his home Te Takere-nui-o-Aotea. He narrated to me his experiences during the Hauhau war with the Government. As a youth he fought against the *Pakeha* from 1864 to 1869, and was one of Titoko-waru's warriors who repulsed General Whitmore's forces at Papa-tihakehake, or Moturoa (behind the modern town of Waverley) in 1868. Our conversation turned on the persistent belief of the Maoris in some of their ancient *atua* (gods) and ritual.

I mentioned that I had recently seen at Hawera a sacred stone, or *whatu-kura*, of heavy quartz-like flinty substance such as were formerly used as *mauri*, to preserve the fertility of the soil or the fisheries, bird preserves, etc.

Tu-patea said, "I have one of those *whatu-kura*, perhaps the most sacred of them all. I hold it so because I am now the chief repository among the Pakakohi people, of the ancient knowledge handed down to us by our ancestors. This stone is not large, but is very heavy; it is circular in shape, with a hollow or *rua* in the centre. It is concealed in the ground at present, not far from this spot. A *ngarara* (lizard) dwells in the hole in the stone. This *ngarara* is the guardian (*Kai-tiaki*) of the stone, and is in fact an *atua*. This holy stone is what we call a *whatu-wai*, or *mouri-wai* (as opposed to a *mouri-whenua*); its *māna* is shown in the water. When the time comes for catching the *Piharau* (lamprey) in the Patea River, I unearth the stone from its place of concealment and take it down to the river, reciting the appropriate *karakias*. I place it in the river at the fishing place, and immediately the great efficiency and *māna* of the stone are demonstrated. The *Piharau* are attracted to the spot in very great numbers, and are in very good and fat condition; and our catch is large, season after season. We are particularly fond of this fish because of the absence of bones. Our *mouri-wai* never fails us. Its name is 'Te Whatu-nui-a-Turi,' and it is of great antiquity. A similar *whatu* is used at the present in the Tangahoe River at the fishing season."

JAS. COWAN.

[297] Two Hawaiki Place Names at Kaikoura, South Island, N.Z.

The following Hawaikian place-names at Kaikoura were given to me about three years ago by an old Maori at Te Hiko-o-te-waero, the whaling, or fishing-station, in the south bay at Te Ahi-kai-koura-a-Tama-ki-te-rangi (which is the full name of the district we call Kaikoura).

1. Te Rae-o-Tawhiti (the Headland of Tahiti). This is the high precipitous cape which bounds the South Bay on the east, with a remarkable pinnacle at its base shaped like a gigantic shark's tooth.

2. Atiu: This name, identical with that of one of the Cook Group of Islands, is another headland on the Kaikoura peninsula to the north-east of the one previously mentioned, and not far from the present wharf.

These names were originally given by Tama-ki-te-rangi, the commander of the canoe named "Tairea."

3. Te Ahi-o-Manono is also a Hawaiki place-name. It is at or near the spot where the present town of Lower Hutt stands, and near where the soldiers, or settlers, built Fort Redwood in 1854.

JAS. COWAN.

PROCEEDINGS.

POLYNESIAN SOCIETY.

A meeting of the Council was held at the Library, Héampton Room, on the 10th September, when there were present: The President, and Messrs. Fraser, White, Smith and Newman. After reading the minutes of the last meeting and some correspondence, the following new members were elected:—

Stanley W. Shaw, New Plymouth.

John Shaw, Melbourne University.

Francis Gensik, 43, Albany Street, Dunedin.

John Kirtley, c/o T. H. Martyn & Co., 117, Pitt Street, Sydney.

D. C. Bates, Government Meteorologist, Brooklyn, Wellington.

Papers received:—

The Ngutu-au. By Geo. Graham.

Shell Axes of the Maori. H. D. Skinner.

Mouri-wai. Jas. Cowan.

Hawaiki Names at Kaikoura. Jas. Cowan.

Clairvoyance among the Maoris.

The death at Washington of the eminent Polynesian Philologist, Sir. Wm. Churchill, one of our Hon. Members, and of that of Mr. Robt. Etheridge, Curator of the Australian Museum, Sydney, were reported.

The following members have been appointed to represent the Society at the Pan-Pacific Conference at Honolulu, Dr. Alan Thomson, Curator Dominion Museum, Wellington, and Mr. W. D. Westervelt of Honolulu.

It was also reported that Mr. Charles Headley, Curator Australian Museum, had kindly offered to represent the Society at the meeting of the Australasian Association for the Advancement of Science, at Hobart in January, 1921, and that his offer had been accepted.

In consequence of the increased cost of paper and printing the Council decided to increase the price of back numbers of the "Journal" and of our "Memoirs," as per the last page of the cover of this number of the "Journal."

The Council appeals to our Members to endeavour to interest their friends and persuade them to become members, and so allow the Society to print the large number of original papers awaiting publication, many of which are of importance, and but for our Society may never see the light.

HISTORY AND TRADITIONS OF RAROTONGA.

BY TE ARIKI-TARA-ARE.

PART XIV.

TRANSLATED BY S. PERCY SMITH.

THE FLOOD AT AKAOA.

[THE following story has to do with the period a little later than the settlement of Tangiia and others from Tahiti on Rarotonga in the thirteenth century. Tama-kake flourished in the next generation to Tangiia, and was (says Mr. Savage) the nephew of Tamarua-pai, the navigator of Tangiia's vessel, the "Taki-tumu"—for which see Part X. hereof.

The story illustrates what apparently the people consider the punishment due to a theft of some food prepared for a ceremonial feast—such punishment being a rising of the ocean that swept away people and houses. The inference is (though it is not stated) that Tama-kake caused this inundation himself to punish the thieves.

It is an obscure narrative, and but for Mr. Savage's help I should not have been able to make it as clear even as it is. That gentleman thinks this is not the same inundation that occurred in the times of Tangiia's great grandson, which is named "Te Tai-o-Uenuku" by the Rarotongans, and "Te Tai-o-Ruatapu" by New Zealand Maoris. The Akaoa district is situated at the west end of Rarotonga, and not far from Arorangi, the home of the Tinomana, high chief's family, whose *marae*, Kau-ariki, is a little way inland of the village, and built on the side of Te Ara-nui-a-Toi, the stone paved road that encircles the island of Rarotonga. It is near here that the fleet of canoes is said to have departed for New Zealand in the fourteenth century, from the streams named Muri-a-vai and Vai-toko. Near the *marae* is a beautiful spring of water named Marau-nui-a-Ano, but none of the *mataiapos* (or minor chiefs), who accompanied me on my visit to this place, could tell me who Ano was, beyond the fact that both Ano and Toi were in Rarotonga before the date of Tangiia's settlement there in the thirteenth century. Kaena, the oldest of these chiefs, told me of the great flood. He said that Maketu-ariki (possibly another name for

Tama-kake) warned the people of the coming disaster through the rising of the sea, so the people retired to Rae-maru hill, and thus some of them were saved. And he also mentioned that some fled by canoe.

Kaena added this piece of information during our rest at the *marae*. In former times there arrived from New Zealand a canoe under the chief Tonga-patoro, and in a fight with the local people he was killed at Muri-a-vai. Could this have been the Ngutu-au party, that went away from near the East Cape, New Zealand?

ABOUT TAMA-KAKE-TUA-ARIKI OF AVAIKI.

226. [The first] Tama-kake was a younger brother of Moo-kura [see Part V., par. 522], both sons of Tu-te-rangi-marama. The name Tua-ariki was also one of the names of Tamarua. The house [or home] of Tu-te-rangi-marama [in the Fatherland, Atia] was named Te Maunga-a-te-ara in Avaiki, and this mountain had also four other names; Te Mumuanga-o-nga-atua [the gathering place of the gods, in which name we recognise the Maori Hono-i-wairua, or gathering place of spirits], Kati-enua, Rae-maru [also name of a mountain in Rarotonga] and Nga-varivari-te-tava.

227. [When Tangiaa was arranging the various *koutu* and *marae* at Rarotonga, soon after his arrival there] he built the *koutu* named Kura-akaangi for Tamarua [the navigator of Tangiaa's canoe] and they appointed Tua-moo-kura-ariki, brother of Tamarua, as its guardian [this was about the middle of the thirteenth century]. Tua-moo-kura had born to him a son named Tama-kake-Tua-ariki, who took to wife two women named Toko and Uti-reka, who had two friends named Te Tiare and Te Uta-kava. They dwelt together until a certain time, when Tama-kake prepared a feast to celebrate the ceremony of severing the umbilical cord of Tamarua. He selected all kinds of choice food, amongst which were eight *roroi* [or puddings made of crushed breadfruit mixed with coconut; it looks like whipped cream when baked] which had not been mixed with water, for the ceremony at the *marae* of Kura-akaangi. The ceremony was to take place the next morning, but the *akaoa* [ceremony of making friendship] was to be held that evening.

During the night after the *akaoa*, the company performed the *eva-tutamou* [or dirge by song]. Tama's friend named Te Tiare was there, he had charge of the *eva* above, and below was another friend named Te Uta-kava, whose duty it was to put out the fire outside, which had been used as an illumination, in case the fire inside the house should be blown outside and be extinguished. Now these two men had made a plot about the *ata-roroi*, or shelf on which the puddings were kept, of Tama-kake-Tua-ariki; and hence it was that Tiare stood up and continued the *eva-tutamou*, and when the fire was

out in the house, the *roro*i was taken outside to his friend and thus stolen. Then the fire blazed up and Tama-kake was aroused. He was told, "There is not a fragment left of your *ata-roro*i." He replied, "Thy evil works, O Te Tiare! 'twas you that took it; why did you not leave some for us? I will repay you for what you have done."

228. In the morning the food was taken to the *marae* and there eaten, and after the end of the feast, he (? Tama) took the *kura* of his canoe to work at it. Then the people of Akaoa all assembled to cut down a tree to make the keel [body] of the canoe. When this had been placed on the skids, some of the people disputed, urging that it should be hauled down to the river and there completed, but he [Tama] would not consent to this, his wish was rather that it should be finished on the mountain. And so the canoe was finally finished. Then the food [for his projected voyage] was prepared, and also the various fittings were finished and placed on board. Water was embarked, and then, when everything was ready, he proceeded to instruct his wives, Toko and Utireka. The bathing place named Vai-o-Toko or Vai-Toko was named after her [i.e., his wife Toko] as well as the Tu-o-Toko on the river by the sea, which *tu* [? a woman's girdle] can still be seen there:

229. The following were the instructions of Tama-kake to the two women, "Now when I am gone you must explain to everybody that there must be a complete exit [from their homes]. Not one of them must remain here. Leave my district of Akaoa; not a single person must remain. Let them all depart for Te Toka-tarava at - Vai-a-kura; with their pigs and all their property. Let some of the other people and their property remove to Vai-reva, and remain at Are-renga. In seven days will come a calamity, and even the chips where my canoe was made will be carried off. [This flood will] leave my district of Akaoa entirely bare, not a vestige of anything will be left. There will not be even a spider's web left on the road; in seven days will the calamity arrive." ¹

230. After these words Tama-kake went on board his vessel, he and his [other] wife and children; two of his wives he left ashore—Toko and Uti-reka. As soon as they were settled on board a lot of women [*vaine-atua*, female gods] came to send off the vessel to sea, each with her rope. The ends of the ropes had been fastened to the rocks at Papa-naa, the inland ends at Rae-maru [mountain on the west of the island], and as soon as the ropes had been loosed the canoe went on to Mama-naa, and from thence went to sea. The following are the names of those female gods: Tupua-nui, Ranga-taua, Kaua, Kau-rangi, Kau-ariki, Toetoe-kura, and Kau-tiare. They had with them their fish-hook and line, the name of which was "Kau"—that is, "Te

1. As showing the incompleteness of many of these narratives, it is only later that we learn that this calamity was a flooding of the coasts.

Kau-o-'Toetoe-kura" and others. The bait used on that fish-hook was, a wreath, a *kura* [? plume] and a *tia* [plume], which were entwined round the hook and the line. There had been two companies of persons killed by that *kau* [name of hook], named Pua-kaute and Kariei; Tuaroa² inland was killed, but Tuapoto² to seaward were saved. The same occurred to a *kari* [house of amusement, etc.] at Aronu, and Pae-tai-oi was another. These few words are written as an explanation.

231. After Tama-kake and the others had departed, the women [his wives] who remained behind, published the message they were charged with unto all the people of Akaoa, saying [then comes a repetition of the words of Tama as given in the last paragraph]. There were thus two notices of the [predicted] calamity. The eyes that looked had correctly seen what took place when the vessel was brought beneath the trees to the ocean.³ Tautu-orau was the place where the vessel was built; and just here is the place for a short 'saying.' "Thine was the god-helped canoe in which the names of 'Tangiia and Tu-te-rangi-marama were invoked [? at the landing, or building], as clear as the heavens at Fiji.

232. So the vessel departed for Tuanaki,⁴ and remained there. On the sixth day [after the prediction] the god Tangaroa sent a ⁵*kivi-vaa-roroa* [a messenger] in the morning to warn the people of Akaoa to separate [flee]. So they took their properties to Are-renga where some of them separated again with their things, to Vai-a-kura, leaving Akaoa with no one living there. In the morning came the *manu* birds [*manu* sometimes used for messenger, i.e., a warning voice, a vision] to declare whether it was to be life or death for the people. In the evening was seen [what appeared like] an *ume-atua* [a monstrous fish], and the Akaoa people, with shouts, went down to try and secure some, but they did not obtain even a very small one. On this Toko [Tama-kake's wife] and others declared it was not a fish, but death. It was in fact a great wave having the appearance of a shoal of fish, and towards dark would reach up to the hills. This was the last warning given to the Akaoa people of their death, but they would not listen. The seventh night came, and with it their death, that was the end of them.

233. Then follows "a song about Tama-kake-Tua-ariki."

2. These two names—Tuaroa and Tua-poto are given in Part VII. as the distinctive names of the Tahitian and Marquesan fleets that fought in Tahiti when Tangiia was expelled from that island.

3. It is not understood to what this sentence refers to—probably means an evil omen was seen.

4. Tuanaki is the lost island south of Rarotonga, and which I was told was distant two days and one nights sail with a fair wind.

5. It is not clear whether this word is *kivi*, or *kuri*.

NO TAMA-KAKE-TUA-ARIKI O AVAIKI.

226. Eī teina a Tama-kake no Moo-kura tama a Tu-te-rangi-marama. Ko tetai ingoa no Tamarua, a Tua-ariki o Avaiki. Ko te are o Tu-te-rangi-marama koia te Maunga-a-te-ara; ki Avaiki, e Te Mumuanga-o-nga-atua, ko Kati-enua, ko Rae-maru, ko Nga-varivari-te-tava. E rima ingoa no taua maunga okotai ra.

227. Kua aū a Tangiia i te kontu, i a Kura-akaangi no Tamarua, e kua vao a Tangiia e Tamarua i a Tua-mookura-ariki ei tiaki i taua kontu ra. Ka anau ei ta Tua-mookura-ariki ko Tama-kake-tua-ariki. Kua rave aia i te vaine, ko Toko te ingoa; kua rave aia i tetai vaine, ko Uti-reka tona ingoa; ko nga oa nona ko Te Tiare tetai ko Te Uti-kava ko tetai ia. Kua noo iora ratou e tae akera ki tetai tuatau, kua akatupu aia—*a* Tama-kake—i te umu-kai akamotumotu no te iringa a Tamarua. Kua akapena aia i te au kai ravarai; e varu roroi, kare i tavai ki te uipaanga, ki mua i te marae. Kia popongi ake ei tari ei; e akaoa tei taua po ra, e kia akangaoro ra te akaoa, kua noo iora te aronga eva tutamou. Tei reira te oa, a Te Tiare, tei aia te eva i runga, tei vao tetai oa, a Uti-kava, i te tamate aere i te ai i vao, ko te vave aea te pupui te ai mei roto i te are, me mate te ai i roto i te are. No te mea, kua motu ta rana kupenga ki taua ata-roroi ra a Tama-kake-tua-ariki. No reira a Te Tiare i tu ei ki runga ei eva tutamou. Ka mate ei te ai i roto i te are, e te tuku na ra i te ata-roroi ki vao i te oa, ma te vare ua maira tei vao, ka ka mai ei te ai i roto i te are, e kua pou te ata-roroi i te tari e te keia. E kia ka mai te ai, kua tū maira a Tama-kake ki runga, e kua akakiteia atura ki aia, “E kore rava e toetoe i to ata-roroi.” Kua kapiki maira, kua na-komaira. “Nga raverave aau, E Te Tiare! ka apai ia a, naau ka vao koe i e a, naku nga raverave aau e tuatua na mai.”

228. E popongi akera, te tari ra te kai ki mua i te marae, kua kai atura; e kia pou ra taua takurna ra, kua kave atura aia i te kura i te vaka kia maia. Kua uipa maira to Akaoa katoatoa ki te kokoti i te rakau i te takere i taua pāi ra. Kia riro maira te takere ki runga ki te pange, te tanetonotono ra te tangata e kave ki raro i te ava anga ai (i) te vaka. Manako tetai aronga e, ei One-mama (? marua) anga ai, kare e ra aia e akatika ki ta raton; ei te maunga rai tarai ei, ko tona rai anoano. Kua tarai iora taua pāi ra; e oti akera te pāi, te rave ra te o i te pāi. E taka ia te o i te pāi, te rave i te apinga, i te aao i te pāi; e taka ia e, kua tuku atura i roto i te pāi. Kua uti te vai. Kia oti rava i te ākonokono te au mea no te pāi, ei reira aia e akataka ai i te tuatua, ki nga vaine, ki a Toko e Utireka. No Toko te vai pāi i tuatuaia ai e, ko Vai-o-toko, koia Vai-toko. E te tu o Toko i tai i te ava tikai, e mea kitea uaia taua tu ra.

229. Tera te tuatua i akatakaia e Tama-kake ki a raua, “E, kia ope ake au, ka akakite ei korua ki te tangata, kia vee te tangata.

Auraka ei tangata e noo i kona. Vao ua taku tapere Akaoa, auraka rava ei kavativiti tangata i kona. Veetea te tangata ki Te Toko-tarava i Vai-a-kura, me te puaka atu e te apinga ki reira, vee te tangata ma te apinga i te puaka ki tera pae, ki Vaireva, ki Are-renga noo ei. Po-itu, e tae mai ei te mate, ka aere mai ka tiki i nga tanga-rakau i toku pāi. Vao ua taku tapere Akaoa kia iri, kia tapa, kia tuna, kia mana. Auraka rava ei momotu punga-verevere i te ara; po-itu te mate ei."

230. E kia oti taua tuatua ra, te kake aia ki runga i te pāi; ko ia e te vaine, ma nga tamariki. Tokorua vaine i akarukea i te enua nei, ko 'Toko e Uti-reka. Kia noo ratou ki runga i te pāi, kua aere maira te au vaine i te tuku i taua pāi ra, kia tere ki te moana, ma tana ao, ma taua ao. Kua oti i te akamouia te au pitonga ki nga toka i Papa-naa; akamou tei uta nei au pitonga ki a Rae-maru. Kia oti i te akaetaeta te au ao ra, akatere atura i runga i reira ki Mama-naa, toku atu i reira ki te moana. Tera te ingoa o taua au vaine-atua; ko Tupua-nui, ko Ranga-tana, ko Kaua, ko Kau-rangi, ko Kau-ariki, ko Toetoe-kura, ko Kau-tiare. E matau ta ratou e te ao, e 'Kau' te ingoa—ko 'Te Kau-a-toetoe-kurama,' Tera te maunu i taua matau ra e rei, e kura, e tia; ka iriiri ki te ou. E rua are-tangata i pou i te mate i taua 'Kau' ra, ko Pua-kaute tetai e Karioi; ko te Tuaroa (? Uiaroa) i uta, ko tei pouia i te mate ko 'Tua-poto i tai, ko tei ora ia; pera rai ai ki tetai karioi tei Aronu, ko te Pae-taii ko tetai. [E akamaramaanga i taua ao ra teia potonga tuatua i tataia ai.]

231. Kia riro atu a Tama-kake ma te pāi, noo iora nga vaine, e kua akakite raua i te tuatua i vaoia ki a raua; kua akakite atura raua ki a Akaoa katoatoa, na-ko-atura, "Teia te tuatua; vetea te tangata, aere tai pae ki Te Toka-tarava, i Vai-a-kura, mei te tangata atu e te puaka e te apinga, ki reira noo ei. Vao ua a Akaoa. Vetea tai pae ki Vai-reva i Are-renga te tangata atu, te puaka, te apinga. Vao ua a Akaoa. Po-itu e tae mai ei te mate, ka aere mai ka tatai i te taanga-rakau, i te pāi." Ka rua akakiteanga i te mate. Kua akara tika te mata i te aerenga o te pāi na runga i te raro-rakau ki te moana. Ko 'Tau-tu-orau te ngai i tarai ei te pāi. Kua akakitea i reira tetai potonga tuatua, i karangaia e, "Noou te vaka-atua i akateniia, no Tangiia ma Tu-te-rangi-marama, maramarama i te rangi e tei Ito. Ka tia au te ua te kata ia; vaio taku rangi upoko."

232. E aere atura te pāi, e tae atura ki 'Tua-naki, noo atura. E tae akera ki te po ono, kua unga mai a Tangaroa i nga Kivi(? Kuri)-vaa-roroa i te popongi ei akateatea-mamao rai i a Akaoa kia vee. Kua tari i te apinga ki Are-renga, kia vee e, kia tari i te apinga ki Vai-a-kura; vao ua Akaoa, auraka ei tangata e noo ki reira. I te popongi ka tae mai nga manu i te akakite mai i te ora e te mate. I te āiāi avatea teia maira te une-atu. Kua kite a Akaoa, kua aia i te akaei

i taua ika ra, kare rava ake tetai okotai iti ake i rauka! Ei reira e akakite e, a Toko ma. “E, kare e ika i tena, ko te mate tena!” Koia rai ia ta raua e akakite ra. Ko taua ngaru rai ia i akatu-a-ika ra; kia pouri io e kake ei ki te maunga. Ko te akakite akaopenga ia ki a Akaoa i to ratou mate; e kare rava i akarongoia. E po iora, ko te po itu ia, kua tae mai to ratou mate, ko te oti akera ia.

E PEE RAI NO TAMA-KAKE-TUA-ARIKI.

233. Ka totoko maira i runga kura ere
 E moumou metua i toro oi au e—
 Ei tunoko e, e Tua-ariki
 Kona to atua Ua-kura e—ere—e
 Moumou metua i totoko maira i runga e—
 O te eniki oki—
 Kua akapiri o taua metua e—
 Tei Tuanaki te uru-kura ere—e—
 Moumou metua i te toro oi au e—
 Ei tunoko e, ko na to atua Ua-kura, ere—e—
 Moumou metua i ngakinga poto mai e—
 Na taua, E taku metua!
 I te tarainga i te pāi oki
 Ei uata ki oko-itu e—
 Te taua ki Tuanaki, kura ere—e
 Moumau metua i toro oi au e—
 Ei tunoko e, ko na te atua Ua-kura, ere—e—
 Moumou metua rue—e—

Ko tetai pee o Tama-kake-tua-ariki kua ngaro i aku, a mea ra e auti kua kava, e rire tangi mai te oa, ko Tiare, e ko tei ngaro ia.

PART XV.

KEU-TE-TOA.

(Keu-the-brave.)

[We have followed the Sage in his history of the great chief Tangiia down to his settlement in Rarotonga in the thirteenth century, and must now go back to western Polynesia and follow out some other lines of these ancestors, which will also bring us to Rarotonga in the end.

The following story is one of the historical series dictated by Te Ariki-tara-are, but strange to say, while it is headed as above, Keu's name is not mentioned in it. We shall see in its continuation that it

covers very many generations, and includes the names of many celebrated ancestors of both Rarotongan and New Zealand Maoris. The scene of the early parts is laid in the western Pacific, during the period when the people were living in the eastern part of the Fiji Group, Savaii and Upōlu of the Samoan Group, and also in Vavau of the northern part of the Tonga Group.

In order to fix the approximate date we may say that according to the genealogies preserved by Te Ariki-tara-are, Tu, the first person named in the story, flourished fifty-seven generations ago (taking the period of Tangiia as twenty-six generations back from the year 1900), or, converting this into years by the twenty-five year scale used by the Polynesian Society, about the year 475, or not very long after the first Polynesians of the Tonga-fiti division, or second migration, appeared in that part of the Pacific.* We may now leave the old priest to tell his story.]

582. Tu had a son born to him named Tu-tavake, who, on growing up, married Aumrea-ki-aitu, whose first child was Turi-ara,† and he married Ina-a-te-rangi, and her offspring were idiots, named Kura-nio-tava, Kura-motake, Pipi-koe, Papa-koe, Tikitiki-ai, Tau-umu, and Kavekave-vai; they were all cast into the sea to adorn (*sic*) it. She subsequently bore another son named Renga-ariki. When he had grown up he addressed his father Turi-ara, saying, "O my father, O Turi-ara! What is the most excellent thing, the greatest and the most pleasant employment in this land?" The father said to him, "To catch pigeons with a net. Go and try to catch some at Anga-tapua." So Renga-ariki went off to Anga-tapua; but behold! there was only Anga-tapua there, not a single bird. So he returned to his father with his 'hands hanging down' (without anything in them). The father then said, "Go and try Anga-titōi where there are birds." Off he went; on arrival at Anga-titōi, there was nothing but Anga-titōi there, not a single bird, and he again returned with his 'hands hanging down.' His father then said to him, "Go to Anga-paore, and you will find birds there." On reaching there he found nothing but Anga-paore—no birds. On his return from there he ascended the mountain, and, looking out to sea, behold! there was a flock of birds; so he said to himself, "There is my bird-tree, out there."

So Renga-ariki descended from the mountain to the sea side, launched a canoe and paddled out to sea.

[Then follows a song, alluding to his failure to obtain birds ashore, and to his discovery of a Banyan (*Aoa*) tree. There are three

* Of course all these dates depend entirely on the genealogies supplied by the old priest. They very generally agree fairly well where there are means of checking them, but if they are wrong of course all the dates may also be wrong.

† In the MS. this name is not clearly written, it may be Tuvara.

proper names of places mentioned as follows, which may be useful in identifying the scene of the story, thus :—

583. Ka eke ake nei taku ariki, Renga-ariki
 Ka eke ki Te Ava-tapu ki Iti-nui,
 'Then descended my chief, Renga-ariki,
 He descended to Ava-tapu at Iti-nui.

In which Iti-nui is probably Great Fiji. Mata-tuma is the place where he found the Banyan tree, and the song says this tree was at Avaiki, which probably is Savai'i of the Samoan group. It is probable that the three names beginning with 'Anga' allude to some deceit practised on his son by 'Turi-ara, for the original has a play on the three words.]

584. When he arrived at the foot of the Banyan tree, he found two men there, and commenced disputing with Kareva and Kauri-kere, saying to them, "Who told you to come to my bird-tree and spear birds?" They replied to him, "This bird-tree belongs to us two." "Not so! This is my very own tree and also the birds in it."

585. After he had recited his spell, or charm, to the birds he ascended the tree and began spearing them, and when he had enough to fill the canoe, he descended, and unloosening the sail went off on his way to the land. By this time the sun was setting and the Banyan disappeared beneath the sea, together with Kauri-kere and his friend. When Renga-ariki reached the shore he went to the mountain and was there overtaken by the darkness, so climbed up a tree to sleep. In sleeping he talked in his sleep, and the sound reached the chieftainess who owned the stream where he was, thus :—

Carried along with a striking noise
 Let my sighing wail reach
 Right to the ears
 Of the chief who owns this stream.
 Do not sleep this night,
 But remain wakeful, till daylight.

This greeting reached Maine-Kauoia-ki-te-matangi; she rose up and asked, "O Unu-ma-anake! There is a chief-like lover for me at my stream." The parent replied, "Sleep on my daughter! It is only thy strong desire for a chief-like husband. Sleep on." So she again slept, and again came the inspiring sleep-talking from the mountain, "Beating, striking along, goes my wailing greeting to the ears of the chieftainess that owns this stream." When this greeting reached the chieftainess, Kauoia-ki-te-matangi, she said again, "O! Unu-ma-anake! my father, there is indeed a chief at my stream." "Sleep on my daughter, it is but your strong desire for a husband that you talk about from morn to eve." "Not so: there is a chief at my stream." She arose and adorned herself, and taking a fan in her hand went off inland.

586. When she reached the water inland, Behold! it was quite red like water colored with *mati* (? *Ficus tinctoria*). She took up some in the hollow of her hand and looked at it, but that was not red, so she went into the water to bathe, and after a time floated on the surface. Renga-ariki (was in the tree above the water) and he cast down the seed of the Ano tree, which floated along down to the woman who took it, and after looking at it threw it away. He then took another fruit of the Ano, marked it with his finger-nail and threw that into the water also to float down to the woman. She seized it, and after seeing the marks turned and said, "A god's finger-nail? or a man's finger nail?" Then she looked up into the tree and there saw Renga-ariki "reddening" (apparently he had reddened himself with the *Mati* fruit). He then descended, when the woman cried out, "Alas. What a monster!" "If I am a monster, so art thou. If I am a god, so art thou. If I am a man, so art thou." And then he seized her and urged her to go with him to his home: but Kauoia insisted that they should rather go to her village, and she prevailed.

587. So they went to the lady's home where Renga-ariki became the husband of Kauoia-ki-te-matangi. When the news of this marriage reached his father, Turi-ara, he was very angry, and abused the woman, saying she was a monster, a demon. Then Renga-ariki and his wife went to the home of the parents, and when the latter saw them coming they advanced along the path and laid down; then Kauoia said to her husband, "O Renga-ariki! There are thy parents, their heads are abased on the road, and they are angry against me and don't want me to be thy wife. Do not look at them, but go right on over their heads (and defile them)." This they did and went on to the house. Then was seen the great anger of the parent; he proceeded to destroy the home, by tearing down the coco-nuts, the bread-fruit and everything about the place, until it was bare like a battle-field.

588. After this Turi-ara sung his lament for his home which he was abandoning, for he was about to ascend to the heavens. (The opening lines alone of this can be made out, thus:—)

In sorrow, O my land! O Iti-mui! I leave thee.
 In regret, O my dwelling! O Tangianga-rauine!
 I leave thee,
 I lament, O my drinking-spring! Rua-a-koka,
 that I am leaving thee,
 With sorrow, O my *ariki*! O Renga-ariki!
 I am abandoning thee,
 For I have regard and sorrow for thee.
 Of chief-like growth, of an ancient land,

That grew in height, matured, shaped,
 With heart formed and budded,
 Grew up Iti-nui, grew at Papa-tea
 'Twas the jewel of the sea.....

.....
 While I become a god, thou remainest a man.

589. So saying the father flew up to the Heavens; as his head touched the sky he exclaimed, "I am weary of life." He then placed a sacrifice in the *marae* of the heavens, and returned to Iti-nui to the home of Tu-are-au, where he left his wife, his house, his cooking house, and his numerous properties. From there he went on with his daughter to Roriki, to the home of Pito-uri, where he abandoned his daughter with her sleeping house, her cooking house and all her property. Then Turi-ara departed and took flight up to the Heavens and disappeared for ever.

590. The daughter (whose name is not given) proceeded to sing her *tako* (or lament) for her father.

Feelings from my very feet arise,
 O! the horror! the shame!
 As the reef was lined with lookers-on
 When I arose and stood forth
 To lament my father Turi-ara.

[We cannot translate the rest it is so obscure, but will mention a few proper names that are in the *tako*:— 'Sailing to Iti, to Iti at Vaingaro.' 'The waves arise in the sea, the sea of Motu-tapu, that Turi-ara has abandoned.' Iti is no doubt Fiji, Vaingaro probably some place also in that group, and Motu-tapu is the name of the island, the scene of Tini-rau's adventures—see *ante* page 29.]

THE ADVENTURES OF TU-TONGA-KAI-A-ITI AND HIS BROTHER TURI-PAKEA.

591. Renga-ariki [of the above story] had born to him Tu-tonga-kai-a-Iti; he was the *kai-ati-a-kai* (the breaker of food, possibly means a desecrater of some ceremony) so they exiled him to Tonga-nui [probably Tonga-tapu Island]: he was a man without a god—he himself was his god. The younger brother Turi-pakea was a worshipper of gods. His method of fishing was the *taūū*, which he used morning, noon and evening (the meaning of *taūū* is uncertain in this connection, it usually means a ridge-pole). The first fish caught was always offered to the gods, the last to his brother Tu-tonga. And the doings of Turi-pakea were seen and approved by the gods.

On one occasion he went down to the beach, and met on the way the hog belonging to 'Tu-tonga named "*Matoro-kura*." The gods Tangaroa and Tongaiti had perverted his thoughts so that he should not know what he was doing, and induced him to drag off the hog of 'Tutonga—he had become a "backslider." So Turi-pakea, meeting the hog, caught and killed it; he then took it away inland, and on the way met the gods Tangaroa and Tonga-iti. They proceeded to question him, "O! Turi-pakea! what have you got there?" "It is a hog belonging to 'Tu-tonga." "What are you going to do with it?" "I am going to the posture-dance in the hollow" (? in the *marae*, the word is obscure). When he reached the *marae* he proceeded to cook the hog, Tongaroa and Tongaiti standing at the entrance; and when it had been cooked Turi-pakea divided it out, giving the best parts to the gods, and reserving the rest for himself [each part of the animal is minutely described].

592. While each of them were eating, the searchers after the hog were looking every where for it, but failed to find it. And then 'Tu-tonga [the owner of the animal] dispatched a messenger to the island of Kupuru (Upōlu of the Samoa Group) with a present of a scarlet plume to Tara-mata-kikite the Seer. This person asked of the messenger, "What is that?" "It is a *kura*, a plume, for thee. A hog of the *ariki* 'Tu-tonga has been stolen, and he wants you to discover the thief." The Seer replied, "Go back! I will send a young man to find out what has become of the Chief's hog." When the messengers had departed the Seer told off two men named 'Tuaivi-roa and 'Tuaivi-poto (Long-ridge and Short-ridge) who went off to declare to the Chief where his hog was. On arrival 'Tu-tonga said to them, "*Tena korua*" (Is that you two?) "*Teia maua* (It is us two; the usual form of salutation). We have come to disclose where your hog is. It is found! it is found! thus: It is before, it is behind: it is inland, it is seaward: it is above, it is below." When 'Tu-tonga heard these [as he thought foolish and mocking] words, he said to his people, "Seize them and strike them to death." But Kuru-ma-anake said, "Do not kill the messengers, they are scarlet-belted chiefs, or the sweat will bathe your body [i.e., you will suffer for it]. They are the sons of Tara-mata-kikite, the learned Seer and teacher of Kupuru." (But they were killed nevertheless.)

When 'Tooraa heard of the death of the two young men, he sent two others named Aetua and Aeta, who departed to find 'Tu-tonga's hog; but they in their turn were also killed, and 'Tu-tonga asked of the young priest Kuru-ma-anake, "Who are they?" "They are scarlet-belted chiefs; presently will the sweat bathe thy body."

593. When 'Tara-mata-kikite learnt of these deaths, he sent another pair named 'Te Enga-uri-mango and 'Te Maioio-kupuru.

These were also killed by Tu-tonga, and then the village became pervaded with a foul smell. They had to prepare medicine from scraped coco-nuts as drink.

After this Tooraa sent other two sons of his on the same errand, named Ani-paka and Renga. On their arrival at Tu-tonga's place he said to them, "You accursed, mischievous messengers!" to which they replied, "Accursed chief! Accursed chief! Why does the *ariki* curse us?" "Why do the messengers curse?" Again he cursed them and beat them—the children of Tooraa-mata-kikite. On this the messengers said, "What was it the first messengers said to you when they came?" He replied, "A! They said, before, behind; inland, seaward; above and below." Then the messenger explained to the *ariki*, saying, "Who is above, and who below?" "O Tangaroa is above, and Tongaiti below." [Tangaroa with these people is the greatest of the gods, and in Tahiti, Tongahiti—the same as Tongaiti—is the god of the valleys and low lands.] The messengers then asked, "Who is inland, who is seaward?" The *ariki* replied, "The two gods are inland, and Turi-pakea seaward." To this the messengers responded, "Thou art before, Turi-pakea behind, O thou cursing chief!" [i.e., the *ariki* held the superior position]. When Tu-tonga heard this explanation of the messengers he was greatly troubled because he discovered that his brother Turi-pakea had taken the hog.

594. [The *ariki* Tu-tonga, now decided on his revenge against his brother Turi-pakea by endeavouring to entrap him in several ways. We shall see how his accomplices, the gods, helped him out of his difficulties. There are some technical words in what follows (in par. No. 594) that the translator is unacquainted with.]

Tu-tonga now sent a message to Turi-pakea to come to him, and on his doing so the former said, "Here am I! Let us cook some food, O my younger brother! You go and get some *au-pana* [Au is the Hibiscus common to all the islands, and here was wanted probably for firewood] to cook the food for us two." Turi-pakea went off, and behind the house he found the gods Tangaroa and Tongaiti, who said to him, "Where are you going, O Turi-pakea?" "I am going to get some *au-pana* at Anga-roa to cook food for the chief." "O Turi-pakea! that will be thy death. Be very careful; do not go before (?) the gods; but inland by the ridge. There are *au-pana* both east and west. There is a root rising up; tread it down, pull it out, dash it down, and recite this: 'O Turi-pakea, the child born of a god; here is firewood, burn it for the oven.'" When Turi-pakea (had accomplished this and returned to the *ariki* and) had lighted the oven the chief Tu-tonga said to him, "O Turi-pakea! go and get some bananas from Atua-moremore." [Then follows the same meeting with the two gods who warn him, but direct him what to do, part of which was to get some 'eyeballs' and wrap them up in *taro* leaves, which was duly

done, and the use of which we shall see later, but for want of knowing the meaning of some of the words used, probably the exact meaning has not been caught.]

595. After this the *ariki* says to Turi-pakea, "When the oven is ready for the food, go and get a *koe*" (?) a bamboo. [He goes; and receives the same warning from the two gods; but he fetches the *koe*]. And all the people were awaiting the bursting of the *koe* and the death of Turi-pakea, but, having been warned, he threw the *koe* away into the bush [and so escaped; probably the bamboo bursts with violence when burnt]. When the food was cooking the *ariki* said, "Go and fetch some *kava* [*Piper mythisticum* from which a drink is prepared] for me from Tuputai." He rose up and replied, "A! I will go." When he arrived at the place named he met the two gods again, who said, "Where art thou going, O Turi-pakea?" To which the latter replied, "I am going to fetch some *kava* for the *ariki* from Tuputai." "That will be thy death! O Turi-pakea! But there is one shrub growing there, a species of plant brought from Avaiki that grows to a great height. Cut it down and take it along." [Which he did, at the same time repeating his boast of being born of the gods.] His boast resounded so that the people waiting heard it, and they exclaimed, "There is Turi-pakea! He is not dead yet!"

596. When he had returned, Tu-tonga said to him, "O Turi-pakea, have you come back?" "A! Yes, I have returned." "Well, prepare the *kava*." This was done, and then the bundle containing the eyeballs of Tangaroa and Tongaiti was opened, and the chief swallowed them together with the bananas from Atua-moremore. It was not long before the belly of the chief burst and he died. After his death the people placed his body in a canoe and started it afloat on the sea, and it drifted away to Kuporu, landing at the home of Mataru, who was the *ariki* of Kuporu (Upōlu of Samoa).*

597. When Mataru discovered the body and found that it was that of Tu-tonga, he took charge of it. He then called his three sons together, named Turiia, Takiuru and Te Memeru, and said to the eldest, "Come hither thou! and cut my body in two." But Turiia would not comply with his father's request. Mataru then called on the second son, Takiuru, saying, "Come and cut me in two." But he would not move. The father's desire was that they should cut off his head and join it on to Tu-tonga's body, and affix Tu-tonga's head on to his (Mataru's) body, and then set Tu-tonga afloat and let him drift away to his own land. But neither of the elder brothers would consent to do this. Consequently he told them that in future they should

* This incident reminds us of a custom of both the Moriori of the Chatham Islands and (apparently) of Fiji, of sending dead bodies to sea in a canoe. We might add, it was also a custom of the Scandinavians.

serve [i.e., lose their positions as senior chiefs]. He then said to his youngest son, Te Memeru, "Come here, O son! cut me, and join my body to 'Tutonga's head, and my head to his body." The son consented, and on the accomplishment of the junction, 'Tu-tonga was set afloat to drift to his own land, the father saying to his son, "Thou shalt be the *ariki* over this land and become great; all lands shall be subservient to thee." And thus 'Tu-tonga was set afloat and drifted to 'Tonga-nui.

598. Now when 'Tu-tonga turned to look upon himself, he found that he had his own body, but Mataru's head. When all the people saw this [wonderful transformation] they collected property and proceeded to Kuporu to search for the man who had effected this wonderful change. On their arrival there they found that it was the son of Mataru, Te Memeru, who had done this deed; and the people forthwith elected him High Chief, and deposed the elder brothers.

599. [Then follows a song describing all the transactions connected with 'Tu-tonga and his fate, which for want of assistance from the Rarotongans cannot be translated. The story then goes on to the the descendants of Te Memeru, as will be seen in the next part.]

NO KEU-TE-TOA.

582. No Tu, anau akera ta Tu ko 'Tu-tavake. Ko 'Tu-tavake ka noo i te vaine, i a Anuea-ki-atu; anau tana ariki ko 'Tu-vara (? Turi-ara). Ko 'Tu-vara ka noo i te vaine i a Ina-a-te-rangi, anau tana e anaunga taae, ko Kura-nio-tava, ko Kura-motako, ko Pipi-koe, ko Papa-koe, ko Tikitiki-ai, ko Tau-umu, ko Kavekave-vai—tiria atu ki te moana ei tatau no te moana. Kua to akaon iora aia, e anau maira ko Renga-ariki; e pakari akera aia, kua ui ki tona metua, ki a 'Tu-vara, na-ko atura, "E taku metua! E 'Tu-vara! E aa te apinga meitake e te pu-au, e te mataora e te akaieie, e te taua rekareka e maata ai te perepere kavana maata i te enua nei?" Kua karanga te metua ki aia, "E ngoengoe rupe; e oro ki te rupe i Anga-tapua." E aere atura aia ki Anga-tapua, e ina! te anga-tapua ua mai, kare ua e manu. Kua oki maira aia ki te metua ma te rima tautau-vare. Kua akaunga atura aia i aia, "E oro koe ki Anga-titoui, tei reira te rupe." Kua aere atura aia e tae atura ki Anga-titoui, te anga-titoui ua maira, kare ua e rupe. Kua oki mai rai ma te rima tautau-vare rai. Kua akaunga atura rai te metua i aia, "E oro ki Anga-paore, tei reira te rupe." Kua aere atura aia e tae atura ki Anga-paore, te anga-paore ua maira. Kua oki maira aia kua kake ki runga i te maunga, kua

akara atura ki te moana, e ina! te rurui ua ra te manu ki te moana; kua na-ko akera aia i aia ua-o-rai, "Ko taku rakau manu tera!" Kua eke maira aia ki raro mei runga mai i te maunga, kua eke atura ki tatau, kua kika i te vaka, kua oe atura ki te moana.

583. Ko te ara ua te Utu-rei, e moe tu au e,
 Ka moe te tuki ia oki e Renga-ariki
 Kaore au ra i iraira e, ko au ra i a koe e,
 Te ara, te ara ra te Utu-rei, e te Utu-rei mai ana,
 E ara e au roa, e poua e au akenei
 Te noo ra vaine ra, e moe tu au e,
 Ka moe e te nukia oki e Renga-ariki
 Kaore au ra, i iraira ra ko au, i a koe e,
 E moe tu aroa.

Rukutia, rukutia te tama i taku manava ra,
 Moe tu au, ka moe te nukia oki e Renga-ariki
 Kaore au ra i iraira ra ko au ra i a koe e,
 Ka rukutia ra, ka taka io, ka taka io, mai ana,
 Te tama ra i taku manava
 Te eke ake nei taku ariki, Renga-ariki
 Ka eke ki Te Ava-tapu ki Itu-rei,
 Te ngoengoe rupe ra, moe tu au e,
 Ka moe te nukia oki e Renga-ariki
 Kaore au ra, i iraira ko au ra i a koe
 E moe tu aroa.

Ko te aoa koia i Matatuma ra, moe tu au,
 Moe te nukia oki e Renga-ariki
 Kaore au rai iraira ra e, ko au i a koe
 Ko te aoa ie ra tei Matatuma,
 Tei Matatuma mai ana, e aoa akaeke ki Avaiki oki,
 Na Tonga-iti matarau ra, moe tu au e,
 Ka moe te nukia oki e Renga-ariki
 Kaore akera i iraira ra, ko au ra i a koe e,
 E ka moe tu aroa.

Akatuia te puuata, e mea karanga ki a Kareva,
 Ika urikere ko taku manu,
 Teia ake manu tarariki,
 Ei akarongoia ra te oa tamaiti e,
 Te kopu kai au, e tari kakano ki tua nei,
 Ka kai katoa ra, e manu e,
 Ko akatu, akatu akera i raro,
 E raro o te pupuka oki.

584. E tae atura aia ki raro i te aoa, kua tamaki atura aia ki a Kareva, e |Kaurikere, kua na-ko atura ki a raua, "Naai korua i karanga ki taku rakau manu, e koia e korua?" Kua tuatua maira raua ki aia, "Na mana ai ta mana rakau manu!" Kua karanga atu rai aia ki a raua, "Kare! Naku tikai te rakau manu." E oti akera te tau-maroanga, aere atura aia.

585. Kia oti tana akatatanga ki te manu, kua kake aia ki runga i te aoa, kua ko i tana rupe, e ki atura tona vaka i te rupe, kua eke atura aia ki raro, kua koputaputa atura i te *cera* vaka, kua aere atura aia, kua oe i tana vaka ki te enua. Kua tei io te rā ki raro, kua eke te aoa ki raro i te moana, kua mate iora Kareva raua ko Kauri-kere. E tae atura a Renga-ariki ki uta, kua aere atura aia ki te maunga, kua rokoia iora aia e te po, kua moe iora ki te maunga i runga ua i te rakau. E kua aere atura te koi moe-nanu ki te ariki nona teiane vai, kua na-ko atura:—

Tukituki mai, tukituki mai,
Kia aere atu taku mii,
Te anau, ki te poo-vaevae,
O te ariki nona teiane vai,
Auraka ana e moe i teiane vai po,
E ao ua ake.

Kua tae atura teiane mii ki a Maine-kanoia-ki-te-matangi; kua tu akera aia ki runga, kua kapiki atura, "E Unu-ma-anake! Taku metua e! E tane ariki taku tei raro i taku vai." Kua tuatua maira te metua, "E moe, E taku tamaine! Ko to inangaro tane ariki tena, e taku tamaine! E moe, E aerenga ariki tena po." Kua moe atura; kua akaii moe-nanua mai rai i te maunga, "Tukituki mai, tukituki mai kia aere, aere atu taku mii, taku anau, ki te poo-vaevae o te ariki nona teiane vai." Kua tae atura teiane mii ki te ariki vaine ki a Kanoia-ki-te-matangi, "E Unu-ma-anake! taku metua! e tane ariki rai tei raro i taku vai." "E moe, taku tamaine! Ko to inangaro tane ariki tena, e taku tamaine! mei te ao maina, e po ua akera." "Eia, e tane rai taku!" Kua tu akera ki runga, kua rakei, kua rave i te tairi ki te rima kua aere ki uta.

586. E tae atura ki runga i te akau, kua kapiki atura ki nga tungane, ki a Ngaru-nri e Ngaru-rara, "Pokipoki marie, nga tungane, ka kuu te tapuae o te akaariki. Oatu au ki uta." E tae atura aia ki uta, i raro i te vai, e ina! kua muramura te vai nei, te anga mati ra te tu. Kua kapu aia i te vai ki te rima, kua akara, kare ua e mura ana. Kua eke atura aia kua pai; e oti akera i te pai kua noo akarekireki ua iora aia i runga i te vai. Kua tuku maira a Renga-ariki i tetai ua Ano, kua tere mai, e pakia maira ki taua vaine ra; kua rave, kua titiri; kua rave tetai ua, kua kinikini e Renga-ariki kua tukua mai kia tere—kua tukua ki aia. Kua rave aia, kua arui (?ariu) kua na-ko

akera, "Maekuku atua? e maekuku a tangata?" E kua akara atura aia ki runga i te rakau, kua mura mai a Renga-ariki; kua eke mai aia ki raro, "Aue toe! e taee teia! e aa?" "Taae au, e taee koe; e atua au, e atua koe; e tangata au, e tangata koe." Kua opu maira i aia, kua manono mai a Renga-ariki e aere ki tona kainga. Kua keta a Kauoia-ki-te-matangi, e aere ki ona; e riro atura ki tona.

587. E aere atura ki tona kainga, kua noo atura a Renga-ariki ki o te vaine, e riro atura o Kauoia ei vaine nana. Kua riro atura te rongo ki a Turi-ara ki te metua, kua riri iora aia, e kua akataae ki taua unonga ra. Kua aere atura a Renga-ariki ma te vaine ki te kainga; e kia kite nga metua e, tera a Renga-ariki ma te aere mai nei, kua aere atura raua ki te arataa, kua akatakoto ki raro. Kua akakite maira a Kauoia, "E Renga-ariki e! tera ake nga metua oou. Kua tutaki nga mimiti ki te ara, kua riri, auraka au i te vaine naau. Aua e akara, e aere takaiia na runga i nga mimiti." Kua pera aere ua atura rai, e tae ua atura ki roto i te are. Ko te riri rai o te metua e te aru ra i te kainga; te oore ra i te nu, i te kuru, i te au mea katoatoa, e kia papakura te enua ra.

588. Kua mii iora aia ki te enua, ma te iriea, kua na-ko atura:—

E ea koe, e taku enua, e Iti-nui, ka vao nei
 E ea koe, taku nooanga, ko Tangianga-ruaine, ka vao nei,
 E ea koe, e taku punavai, ko Rua-a-koka, ka vao nei,
 E ea koe, e taku ariki, e Renga-ariki, ka akaruke nei,
 E iraira oki au i a koe, a ea ai oki,
 E tupuranga ariki, e nekenga enua,
 Ka tupu ka roa, ka metua ka pari,
 Ka rito ka kao.
 Ka tupu Iti-nui, ka tupu i Papatea,
 Ko te kura oki tena ki tai ei,
 Aua e tukua ki Uru-na-Rongo,
 Te kura ka vananga, vananga tika, vananga ara,
 Me a taku nui, me a taku rea,
 Mūmū rearea te taua a Tāne,
 Ko Atea e, ka tinai,
 Aua koia e tinai Atea
 E ara mai i roa e taua koronga tae
 E Tu-nui, ka rere ki te rangi
 Tamaa Aumea-ki-atu, to pito iia e te moi
 Putaranga no Tu ki te ao maramarama
 Ka rere te kura ki Kamakama-te-rangi,
 E ka anake, otia ake, oti ake,
 E oti ake, e taku ariki e Renga-ariki.

589. Te rere ra ki te rangi; e ū atura te mimiti ki te rangi, e kua kaku te reo o Turi-ara, "E kua potopoto taku ao." Anga akera te akamou i te marae ki runga i te rangi, e te oki maira ki Iti-nui i a o Tu-aro-au; e te vao ra i te vaine i o Tu-aro-au, ma tona are ma tona are-umu, ma tona matini apinga. Kua aere atura ma te tamaine e tae atura ki Roriki, ki o Pito-juri; kua akaruke i te tamaine ki reira ma tona are moe ma tona are-umu, e tana matini apinga. Kua aere atura a Turi-ara, rere atura ki runga i te rangi; ko te oti akera ia.

590. Kua tuku iora te tamaine i te tako i reira:—

Ka anake i raro i aku vaevae,
Taku riaria, taku akama
Tuna (? turia) te akan e te matakitaki
Ko au ra ka tū ki runga,
Ka eva i toku metua, i a Turi-ara ia ra.

Turi-ara ai toku metua,
Te oatu oki au ra, ki te ipo kino, e tangi
Ka tangi e, ka porokiroki,
Omai te korero ooki ana a vao
Ki te manava ki te ipo kino ei,
E tangi, ka tangi, ka noo tia e,
Ka noo tia mai ana, ko te mati-roeroe oki,
Ma koai ooi te taeake matareka,
I vao ai nei ra ki te ipo kino,
E tangi, ka tangi e, ka porokiroki,
Omai te korero ooki ana a vao
Ki te manava ki te ipo kino
E tangi, ka tangi rue.

Tutere ra ki Iti, ana ieie noa
Kai te puriia ki te ipo
E ariki a Turi-ara, ieie noa,
Tutere ra ki Iti, e Iti ki Vai-ngaro oki,
Ko te unumanga i te marokura ua,
Ko mei kakea ua, ieie noa,
E kai te puriia ki te ipo,
E ariki a Turi-ara, ieie noa,
E ngaru, ka ngaru ra te tai
Te tai, e tai o Motu-tapu oki,
Kua akaruke Turi-ara ia,
Kua ki Roriki, ieie noa,
Kai te puriia ki te ipo,
Ei ariki a Turi-ara, ieie noa,
Kai te puri e.

Ko taku marotanga ika e,
 Ko mei kakea ua, ieie noa,
 Kai te puriia ki te ipo,
 E ariki a 'Turi-ara, ieie noa
 Ko taku, taku marotanga ika,
 Ko mei kake oki,
 Kua akaruke 'Turi-ara i aku
 Ki Iti-nui, ieie noa,
 E kai te puriia ki te ipo ariki
 A 'Turi-ara, ieie noa,
 Kai te puri e.

NO TU-TONGA-KAI-A-ITI.

591. Kua anau akera ta Renga-ariiki ko Tutonga-kai-a-Iti, koia rai te kai ati-a-kai; tiria atura ki 'Tonga-nui, e ariki kakore atua—koia ua-o-rai tona atua. Ko 'Turi-pakea te teina; e tangata araara atua a 'Turi-pakea, e ta-uu tana tautai ika i te popongi i te avatea, i te āiāi. Na te atua anake te mua o te ika, ei muri ta te tuakana—ta Tutonga. E kua kitea mai a 'Turi-pakea e nga atua, no te araara atua i kiteia mai ei aia. Kia kake mai aia ki te one, kua aravei maira aia i te puaka a 'Tutonga, i a Matoro-kura, kua akaariu keia e 'Tangaroa ma 'Tonga-iti iuga mata o 'Turi-pakea kia kore e kitea e ia, kia kukume aia i te puaka a 'Tutonga. Kua opu iora aia i taua puaka ra, e kia mate, kua rave aia, kua apai e tae atura ki uta i te mataara, te tutu maira a 'Tangaroa e 'Tongaiti i te mataara. Kua ui maira, "E 'Turi-pakea, e aa tena?" "A, e puaka o, ko te puaka tena o 'Tutonga." "E, ka akapea?" "E aere ki te upaupa-roroa, ei te marua." Kua aere atura ki roto i te marae tau ei; ko nga atua, ko 'Tangaroa e 'Tongaiti ai te pae ngutupa. Kua tāu, e maoa akera te puaka kua tuā, mei te mimiti e te taponio e te arauruuru e tetai tapaanga i nga atua ia, mei te manava e te tonga-ua e te tiki-pa e te pu i te ngakau i nga atua ia. Ko roto ia i te puaka me tai tapaanga e te ope-manu e te tuara e te rau i te ngakau ma tetai manga i te ate e te ū okotai, ko tei 'Turi-pakea ia.

592. Kua taki kai iora; te kimi ra te kimi i te puaka, e kare i kitea. Kua kave atura i te kura ki a Tara-mata-kikite, tei Kuporu tona nooanga. Kua ui maira aia ki te kave atu i te kura ki aia, "E aa tena?" "E kura noon! E puaka na te ariki, na 'Tutonga, kua pou i te keia; e akakite mai koe." Kua tuatua maira aia, "E aere; naku e unga atu i tetai tamaiti e akakite ei i te puaka a te ariki." Kia ope mai nga akakite, kua tonono maira aia i nga tamariki, i a 'Tua-ivi-roa e 'Tua-ivi-poto; kua aere atu raua ki te akakite ki a 'Tutonga. Kua ui maira, "Tena korua!" "Teia maua, e aere mai nei maua e akakite i te puaka. Kua kitea, kua kitea, teia ai, tei mua, tei muri; tei

uta tei tai; tei runga, tei raro," E kite akera a Tutonga i te reira tuatua, kua karanga atura aia ki te tangata, "Ka rave atura raua nei, ka ta kia mate." Kua tuatua maira a Kuru-ma-anake ki a Tutonga, "Aua e taia nga manu, e ariki maro-kura; ka pai te inu ki a koe. Ko nga tamariki tena a Tara-mata-kikite a te mingi korero mei Kuporu." Kua kite a Toraa e, kua mate ia tokorua, kua unga maira aia i e tokorua, i a Aetoe e Aeta, kua aere raua ki te akakite rai ki a Tutonga; kua ta aia i a raua ma te akakite rai te taunga tamaiti a Kuru-ma-anake ki a Tutonga, "E aa ia?" "E ariki maro-kura, ka pai te inu ki a koe." Kua tuatua atura rai aia ki te tangata, "Ka rave atu i a raua ka ta."

593. Kia kite a Tara-mata-kikite e, kua mate ia nga tamariki, kua unga maira aia ia e tokorua, i a Te Enga-uri-mango e Te Maioio-kuporu; kua mate ia i a Tutonga ia tokorua, kua ekueku te kainga i te aunga kino; kua kana ratou i te akari ei vai-rakau i a ratou, E oti akera te akari i te kana, kua taaki ratou ki runga i te papae. E kua unga mai rai a Tooraa i e tokorua rai tumariki nana, ko Ani-paka e Renga; kua aere maira raua kua iri i te akari. Kua tuatua maira a Tutonga ki nga manu, na-ko-maira, "Manu kanga! Manu kanga!" Kua kapiki maira nga manu, "Ariki kanga, Ariki kanga! E aa i kanga, i kanga ai te ariki?" "E aa i kanga ai te manu?" Kua kanga te ariki, kua ta i nga tamariki a Tooraa-mata-kikite. Kua tuatua maira nga manu, "I aere mai na nga tamariki o Tooraa-mata-kikite e, i akapeea mai na ki a koe?" "A! i akakite mai ei, tei mua, tei muri, tei uta, tei tai, tei runga, tei raro," Kua ui maira nga manu, "Koai ki runga, ki raro?" "Ko Tangaroa ki runga, ko Tonga-iti ki raro." "Koai ki uta, koai ki tai?" "Ko Turi-pakea ki tai, ko Tangaroa e Tonga-iti ki uta." "Ko koe ki mua, ko Turi-pakea ki muri, ariki kanga." E kite akera a Tutonga i te tuatua a nga manu, kua tumatetei nga akera aia ua-o-rai; no te mea kua kite aia e, tei aia tei a Turi-pakea ua-o-rai te puaka.

594. Kua unga atura i te tiki i a Turi-pakea, e kua aere maira aia; kua kapiki atura te tuakana, na-ko atura, "Teia au, ka tau kai taua, e taku teina! e oro ki te au pana, ei tau kai na taua." Kua oro atu aia; e muri i te tua are te tutu ua maira a Tongaiti e Tangaroa; kua ui maira raua ki aia, na-ko maira. "Ki ea koe, e Turi-pakea?" "Ki te au pana i Anga-roa ei tau kai na te ariki." "O! E Turi-pakea! ko toou mate tena, kia katau koe; auraka koe e na mua atu, a, e na uta mai koe, e na tuaroa mai koe. Tena te au te pana na, ki te itinga, ki te opunga. Tena te aka te aranga ua na, taomia ki raro, kiritia ki runga, paia ki raro, te iio maira, 'E Turi-pakea! te tama a te atua i anau, teia te vaiē, ka tau te umu.'" E kia ka te umu, kua kapiki maira a Tutonga, "E Turi-pakea e! E oro ki te meika, i a Atua-moremore!" Kua oro atura aia; e muri mai i te tua are e tutu ua maira rai a

Tonga-iti e Tangaroa; kua ui mai raua ki aia, "E Turi-pakea, ki ea koe?" "Ki te meika i a Atua-moremore." "O! ko toou mate tena, E Turi-pakea! Tera te opai ki to rima, e te raratoa; e aere koe, na uta mai koe ei tai te opai ei uta te raratoa, Tena te aangū ua ana, e koko mai koe i uta kia rere ki tai, te taei ra koe ki te opai, te pa ra ki runga i te toka. Kia mate, te nanao ra koe i nga ua-a-mata, te vai ra ki te rau-taro, ka tipu ei i te meika ka apai mai, e te iio maira koe." Kia akarongo maira ratou i te iio i te vavaroanga atu, kua na-ko akera ratou ua-o-rai, "Tera ake rai a Turi-pakea, kare i mate." E tae maira aia ki te pae umu, kua tuku maira i te meika, kua tuatua maira ratou ki aia, "Ka uru te umu!" Kua karanga atura aia ki a ratou, "Aua na! kia vai na taku mea manga." E kua ui maira aia "E aa tena kai?" "Ko taku mea manga rai, i nga tamariki a Tooraa-mata-kikite i vao nei rai ei takeakea i to kava, e taku ariki a!" "A, e tikai ai te tuā e taku teina akaperepere, e taku teina!" Kua kapiki maira, "Ka uru te umu, e oro ki te koe i te piriake ei umu."

595. Kua aere atura aia ki te tiki i te koe, e takatue akera ki te tua are, te tutu maira a Tonga-iti e Tangaroa; kua kapiki maira, "Ki ea koe, E Turi-pakea!" "Ki te koe i te piriake ei uru i te umu." "O ko to mate tena, E Turi-pakea!" Kua rave maira raua i te koe, kua takataki kia nganga, kua apai atu ra a Turi-pakea i te koe, kua uru i te umu, Kua tatari ua mai te tungata i te ngaanga i te koe e te matenga o Turi-pakea; te uru rai a Turi-pakea i te umu, e oti, e tiria taua koe ki te ngangaere, te tapoki ra i te umu; e ngaro e, kua kapiki mai rai aia ki te teina, na-ko maira, "E oro ki tetai kava noku i a 'Tuputai," Kua tu akera aiā ki runga, kua karanga atura, "A kia oro au!" E tae atura aia, kua aravei maira a Tonga-iti e Tangaroa i aia, kua ui maira raua ki aia, "Ki ea koe e Turi-pakea?" Kua akakite atura aia ki a raua, "Ka oro au ki tetai kava no te ariki, i a Tupu-tai." "Ko toou mate tena, e Turi-pakea! Tera te rakau te tupu na, te kata okotai mei Avaiki, ka tupu ki te rangi; tipia, paia ki raro, apaina ki runga. Te iio mai koe." Kua vavaro te iio; kua akarongo maira te tungata i te vavaroanga i te iio, kua tuatua iora ratou e "Tera akera ai Turi-pakea, kare rai i mate!"

596. E tae maira aia kua kapiki maira a Tutonga, "E Turi-pakea! kua tae mai koe?" "A, kua tae mai au!" "Ka mama te kava!" Kua mama; e oti, e tatau; e turu te kave e iuu ei. Kua ono te kava, kua tatara i taua kou ra, i nga ua-a-mata o nga atua ra, o Tonga-iti e Tanga-roa; kua apuku ki te vaa ma te meika i a Atua-moremore. Kua karekare ua te kou i taua nga ua-a-mata ra, Kare ake i mamia, kua ngaa te kopu o Tutonga, ko te mate akera ia. Kia mate, kua aoao ratou i aia ki roto i te vaka kua akatere atura ki te moana, kia panu aere ua e pae atura ki Kuporu, ki o Mataru; ko te ariki ia i Kuporu.

597. E kite akera a Mataru e, ko Tutonga, kua apai mai; kua karanga atura aia ki ana tamariki ki a Turiia e Te Takiuru e Te

Memeru, kua kapiki atura aia ki a Turia, "E aere mai koe, tipuia au!" Kare akera aia i akatika i tona anoano. Kua kapiki a Mataru ki a Taki-uru, "Aere mai, tipuia au!" Kare rai a Taki-uru i keu mai e tipu i aia. Ko tona ia inangaro kia tipuia tona mimiti, kia paua ki to Tutonga kikomuri, ko to Tutonga mimiti e paua ia ki tona kikomuri, e akatere a Tutonga, akaokia ki tona enua. Kare rai raua e kekeu mai e tipu i aia. Kua totou atura aia i te tuatua i a raua e, ka ao raua; e kua kapiki atura aia ki te teina, ki a Te Memeru, "Oro mai, E tama! tipuia au, paua toku kikomua ki to Tutonga kikomuri, paua toku kikomua ki to Tutonga kikomuri. E kia oti i te paua, akatere a Tutonga, akaokia ki tona enua. Ko koe te ka ariki e te maata, ka tavaitai nga enua ki a koe." Kua aere maira aia, kua tipu iora i tona metua, i a Mataru; kua motu i te tipu i roto pu tikai, kua pau i to Mataru kikomua ki to Tutonga kikomuri, ko to Tutonga kikomua, paua ki to Mataru kikomuri; kua akatere atura i a Tutonga kia tere ki tona enua, pae atura ki Tonga-nui.

598. E kia ariu akera aia e ina! ko Mataru te kikomua, ko Tutonga te kikomuri. Kua rave atura ratou i te apinga, kua akatere atura ki Kuporu, ki te kimi i te tangata i tipuia ei a Mataru. E tae atura ratou ki Kuporu, kite atura ratou e, na te tamaiti ua-o-rai i tipu na Te Memeru. Kua akaariki iora ratou i aia, kua ngere nga tuakana.

599. Kaikai ma te maara, te pati oki
 E kai au rua nei, e pati tati oa aerenga e,
 Ka moe ki te tai, te rama te pati okia e,
 Ko kai kaikai ma te maara, e ara toru e,
 Kua inga ake nei a Renga ma Ani-paka
 Ki tona mua are e, te pati oki
 Kai au rua, e oti au ra, te mate.

Te kura ra me Kuporu, te pati okia,
 Kai au rua, pati tati au aua aerenga
 Ka moe ki tai rama, te patiu oki,
 Ei te kura, te kura ra me Kuporu e,
 I Tua-ivi-roa, i Tua-ivi-poto,
 I karanga mai ei oi,
 Te taunga tamaiti o Kuru-mau-anake,
 Aua e tinai nga manu, e ariki maro-kura,
 Ka pai te inu ki a koe, ko te manu oki tena ra,
 Na Toraa-mata-kikite,
 Na te mingi korero no Kuporu,
 Te ka patiu kai rua nei,
 E patiu tati au ra aerenga e,
 Ka moe ki tai i te rama, te patiu okia,
 Kia rua e oti ra te mate.

Te porotoki a te taunga, te patiu okia,
Kai au rua nei, patiu tati oa aerenga e,
Ka moe ki tai te rama, te patiu okia,
Te poro, te porotoki a te taunga,
E Miro-tu-marae,
Kotia, auia, ki te ruaraki enua,
Kotia ki a Mataru, te patiu okia,
Kai au rua nei, e patiu tatia oa aerenga,
Ka moe ki tai rama, te patiu oki,
Ka au rua, e tiau ra te mate e.

(To be continued.)

TRADITIONS AND LEGENDS.

COLLECTED FROM THE NATIVES OF MURIHIKU.

(SOUTHLAND, NEW ZEALAND.)

BY H. BEATTIE.

PART XIII.

THE question of the fighting indulged in by their ancestors is an interesting one to the oldest Maoris now living in the south, but it must candidly be admitted that the younger people do not take any interest in such lore. The old people are continually adding scraps and titbits of knowledge to the heap of information accumulated by the collector, and when such is pieced together it will materially aid in our compilation of authentic records of old-time fighting in Maoriland. Some more of the traditional lore recently collected herewith follows, and, although perforce of a scrappy nature, it is none the less valuable when considered in conjunction with preceding articles of this series.

FIGHTS IN THE NORTH ISLAND.

The following is the breezy narrative of one of my informants:—
“Tewha-parare is the name of a fight in the North Island where Rahui, a Kati-Mamoe ancestor, was killed as well as the two chiefs after whom the fight is named. Rahui was the *hakoro* (father) of Hine-pakā, and she married Puraho and begot Maru, the fighter. One-half of the Kati-Mamoe people are still in the North Island, as only one-half of the tribe, called after Hotu-Mamoe, came south. The Kati-Kahukunu (Ngati-Kahungunu) have got this blood in their veins as well as the tribe called Whatu-Mamoe.

“Turanga-nui (Poverty Bay) is called by us Poroporo-huariki (after a name brought from Hawaiki), and it was here that Tahu-mata, the champion fighter of the Kai-Tahu people at that time, fought all his battles. Tama-rae-roa and Huirapa were killed at Tapapa-nui, and Tahu-mata resented this very much as they were his elder brothers. He fought for five days at Pakiaka, a name which was later brought down to Tuahiwi (in Canterbury). The gate was

Wai-koau, and the chief who owned the *pa* was Rakai-moari. It was this chief who had taught and perfected Tahu-mata in the use of the spear. Hine-wai-a-tapu, a daughter of Rakai-moari, taunted Tahu-mata, and the latter thereupon fought his master and proved he could beat his teacher. He killed Rakai-moari, and took the girl as his second wife. It is said he was only a featherweight in size, but backed up by his two nephews—both smart fighting men—he is considered to have amply avenged the death of his brothers.

“Aorangi (in the North Island, ? the mountain of that name near East Cape) was where Kati-Kahunu (Ngati-Kahungunu) beat the Kati-Kuri section of the Kai-Tahu. The latter had two houses, called Karara-kopae and Hautu-ki-te-rangi, and called in the fleeing Kati-Kuri for *oraka* (safety or preservation). They availed themselves of this sanctuary, and in later years the fact was sometimes thrown up at them.

KAI-TAHU COME SOUTH.

“Tiotio and his wife Turau-moa had four daughters, and two became wives to Rakai-tauheke and two of Hua-taki, who was blown over from the North to the South Island while fishing. Rakai-tauheke also came over with an early lot of the Kai-Tahu, and it was not long before they were fighting with the people of the South Island. Te Ao-marere, a Kati-Mamoe chief who had died, was deposited in a mountain cave at Kaihinu in Marlborough, and his tribe made pilgrimages up every year to see his bones. The Kai-Tahu noticed these journeys, and one reckless fellow searched and found the cave, taking away a thigh bone to make proper fish-hooks from. These hooks caught fish well, and a Kati-Mamoe relative in one canoe heard the fishermen jeeringly boast of this. He told the Kati-Mamoe, and this led to one of the wars.

“Kai-Tahu were sometimes in desperate straits after coming to the South Island, and had to fight hard to keep their foothold. If they had lost heart they were done for. Rakai-tauheke once said to his priest, ‘*Karia ka puna, ahua ka puke ki ahau, te tatara a Tane-moehau.*’ This means that he asked the tribe’s priest to foretell events for him, and he calls himself the shark of his mother. *Tatara* is a kind of shark, and *Tane-moehau* was the name of his mother. Before the birth of Rakai-tauheke she dreamt she was giving birth to a shark. When Hine-pakā was carrying Maru she dreamt she was going to give birth to a lizard, and so knew that Maru was going to be a warrior—a *karara*. Te Kaue was another famous Kai-Tahu leader of that time, and his mother dreamt the same thing and he would say, ‘*Karara a Tu-whaka-rau,*’ alluding to himself as the lizard of his mother. I have noticed in the stories of those old wars that it is always the mothers that are mentioned in connection with the tributes of bravery to warriors.

MANAWA AND HIS SPEAR.

"Another famous warrior of those days was Manawa, and he was the only warrior (of his generation) who was trained to throw the spear. The first throw of his *timata* (spear) was at a shag which was *matai-ing* (watching) for fish. This was in the North Island, and Manawa was walking along the coast and came to where a stream broke out to the sea. Here he saw the shag with its wing stretched out. He was angry it was not a man, so he threw his spear at it and killed it. He then took it to the priest, who put the bird on a *kohiku* (roasting-stick) and cooked it, afterwards giving the heart to Manawa to eat. Manawa ate the heart of the shag, and then his skill with the spear was established. The shag was of the *kaha* species, and was his 'first man.' After Manawa was dead the *pepeha* (boast) concerning him was, '*hua te te whai ai te Maukatere e ora ana te momohea nui o Kuri takata, nana rau ta te Ake-rautaki.*' Te Ake-rautaki was Manawa's spear, and was perhaps made of the tree of that name if such exists in that part of the North Island.*

THE FATE OF MANAWA.

"When Manawa threw his spear which killed Rakai-momona, the father of Tuki-auau, it was a time of peace, and he did it merely to 'show off.' After that the Kati-Mamoe and Kai-Tahu [or Gati-Mamoe and Gai-Tahu as my informant often pronounced the names] kept apart for perhaps ten or twenty years, until Manawa was looking for a bride for his son, Te Rua-hikihiki, and heard of Te Ahua-raki, the beautiful daughter of Tu-whakapau. Maru and Te Raki-whakaputa were related to Kati-Mamoe (and Maru was also related to Manawa to whom his sister, Te Hapai, was married), and both being jealous of Manawa used stratagem, and told Tuki-auau how to kill Manawa when the latter came to see the girl he wanted for his son's wife. In fighting, chiefs went to the front, but in visiting they followed their people. Manawa entered last the visitor's house, and Tuki-auau smote him with a *mere-pounamu*. Man after man volunteered to run the gauntlet, but each was killed. Manawa, who was sore wounded, cast his blood on each volunteer, but it did not stick on any of them until it came to the turn of one man, whom Manawa then said would get out and through. This man gave great bounds and leapt on to the *patatara* (parapet) and over the wall of the *pa* and escaped. All the rest in the house, including Te Hapai, were killed. This leaping over the wall of a *pa* has been done on other occasions. During the siege of Kaiapohia *pa*, Hakopa-Te-ata-o-tu jumped over, killed two Kati-Toa, and got back again.

* It is found all over the North Island under its northern name of Ake-rautangi. I cannot make out the meaning of the above expression in Maori.—
EDITOR.

"The message that Manawa sent to his people was, 'Don't avenge my death till the grass grows over my oven.' Weary of peace the young men used to get the elders to recite the history of past fights. Finally they got Pohatu, the priest, to consult the oracle about future events. Pohatu went out in the early dawn before anyone was stirring and found the omens were good, and war was resumed.

INVASION OF WESTLAND.

"Besides coming down the East Coast of the South Island the Kai-Tahu went overland to Westland. Tane-tiki was the *upoko-ariki* (or head chief) then, and he went over to the west side of this island. He asked the people of the Kati-Wairaki (Ngati-Wairangi) tribe the names of the places, and in the morning he ascended a tree to get a better view of the country. When the chiefs of Kai-Tahu were proceeding to *taunaha* (choose or bespeak) the country Tane-tiki straightway proclaimed that the land from the *tarahaka* (pass), where they were, down to Lake Kanieri was his, so that his daughter could have made for her use soft *maro* (loin-mats) from the skins of the *kakapo* birds found in that stretch of country. Tane-tiki was drowned in Lake Mahinapua through his canoe upsetting. He neglected to say the rightful *karakia*, and his *atua*, a demon *taniwha*, upset the canoe as a punishment. Hika-tutae was now *upoko-ariki*, and swam the lake with Tane-tiki's head in his hand and the hair of Tutae-maro's head held in his teeth. Hika-tutae then returned to the East Coast and went up to Kaikoura, where he found that Moki had died shortly before, leaving a message that he wished Hika-tutae to bury him near the scene of the Wai-kakahi fight at Wai-rewa (Little River): Hika-tutae found that he would have great difficulty in getting the body away from the relatives, so he secretly cut off the head of the corpse, and stole away in the night and went south to bury it at the place where Moki had won his victory against Tu-te-kawa.

KAUNIA AND HIS SPEAR.

"When Tawhiri-ruru and Te Kaimutu were killed by Te Raki-tauhoku up at Lake Ohau, a boy named Tiaka saw the deed and went to Kaiapohia to tell about it. This boy escaped from the Kati-Mamoe by following up a *weka* in a hunt and keeping right on. A *taua* went up to avenge these deaths, and Kaunia, who was only a lad, followed after. He made a spear for himself out of *manuka*, and as the point whistled (*toi*) in the fire he knew it was a good sign. A *toro* (scout) was sent out to reconnoitre and to advise the *matua* (main body of warriors). The Kati-Mamoe camp was surprised when the *taua* pounced on it, their men were overwhelmed, and Raki-tauhoku ran for his life in the direction along which Kaunia was following the *matua*. Kaunia was suffering from *ariari* (or *harihari* = breaking sores) and

could not run after the fleeing chief, but Tiaka, who had observed Raki-tauhōpu's break for safety, yelled out to Kaunia who it was, and Kaunia flung his spear at the fugitive and killed him.

"Speaking of spears, at Kauwae-whakatoro a duel with *huata* (spears) was fought between Raki-amōamōhia and Puneke, both sides looking on. Puneke was too nimble and fagged the other out and killed him, the remainder of Raki-amōamōhia's men being taken prisoner to Kaiapohia.

THE SPEEDY MEN OF OLD.

"Owing to a family squabble at Katiki (Kartigi), Para-kiore, Tu-ahuriri, Te Ruapapa and others came down from North Canterbury and a fight ensued. On the way south, when eels were being distributed for food, Te Ruapapa considered the heads were given to him and his men while the rest enjoyed the tails. During the fight Te Mataura, father of Te Hau, was killed by Wheke, a northern man. When the fight began Te Ruapapa shouted, '*Kakari kai hiku, kia hari kai upoko*' (Fight, you tail eaters, my head eaters retire), and he and his men withdrew, leaving the rest of the northern party to be beaten and pursued. Te Hau chased them up Kakaho beach (near Hampden), and called out to Tu-ahuriri to come back, as his (Te Hau's) father (who was Tu-ahuriri's uncle) was dead. Tu-ahuriri turned back and was unmolested, except that a man slapped the face of his wife. When Te Hau reached the beach and saw Para-kiore just ahead he twitted him, and Para-kiore challenged him to a trial of speed. Para-kiore said, '*Kia timu tai kia pau torea kia ai ina te harakeke a Hine-kakai*.' This meant that he would run so fast he would hardly let the *torea* (redbills) settle on the sands, and he would go like the burning of the flax of his mother, Hine-kakai. Para-kiore then picked up his wife, slung her over his shoulder, and was off; but even thus burdened Te Hau could not catch him. Para-kiore was the fastest runner of those times. He was said to travel the ninety mile beach and get freshly-cooked *kanakana* (lampreys), which he carried back, arriving at his starting-point with the fish still warm—so the people said. '*Te harakeke toitoi a Turaumoe i te ata*' was another challenge by a very fast runner of the old days, but I forget his name. Mu was another fast runner, and I have heard that he and Para-kiore raced to Te Horo at Ohou Lake, but killed no one, each claiming a side of the valley as a *taunaha*. It is said the residents were stuffed too full of eels at the time to fight, so simply surrendered.

THE TREND OF EVENTS.

"Te Wera, a famous fighting chief of the Kai-Tahu, died at Rakiura (Stewart Island). He killed his wife Te Honeka (who was a sister of Te Puneke) for misconduct, about the time that Taoka had

him besieged in Te Pa-o-te-Wera on the Huri-awa Peninsula at Wai-kouaiti, and she is buried in that place. It was more for fear of the consequences of that deed than for fear of Taoko that he went south to Rakiura. Taoka only had a relatively small following compared with Te Wera's wife's branch of the tribe. She belonged to the Kaiapohia branch of the Kai-Tu-ahuriri (of which I am a member), and if they had taken the warpath the Kati-Huirapa would have joined in. Even now these are the two strongest tribes in the South Island. There are no descendants of Te Wera now living that I know of, but I have always heard he died peacefully on Stewart Island.

"The last battle among the southern Maoris so far as I know was at Te Anau, where Puku-tahi, Te Maui, and (I think) Pokohiwi were killed. After this many people 'broke out' from Kaiapohia and came south, the first being Haru, who went down as far as Foveaux Strait, where he built the Otavira *pa* near where the Wai-papa lighthouse at Otara now is.

"Then we come to the Rau-paraha wars. Rau-paraha was a very poor specimen of a man, whatever he may have been as a general. His taking of Te Mai-hara-nui was done in a cowardly manner, and his other acts were on a par with it. His men had too many *paksha* guns at Kaiapohia, and also in the later fights, but the Southerners came at him each time. In regard to the burning of Kaiapohia *pa* it was Purako who set fire to the brushwood. In the fighting which followed he fought bravely, and although shot through the paunch so that his *piro* (entrails) were hanging out, he continued to encourage his men.

GETTING EVEN.

"Although the Southern Natives were poorly equipped with guns, and knew very little about the few they did have, they set out to Marlborough to fight Te Rau-paraha. Two fights occurred, Parapara and Oraumoa, and some say there was a third one. Old Haere-roa (Tommy Roundhead of the whalers) had a gun, which he loaded with forty bullets to swing it round and kill forty Kati-Toa, but luckily for himself he did not fire it. Te Rau-paraha would have been surprised at one place, but T———, one of the Southern *taua* left his *tutae* on the beach, and Te Rau-paraha saw it, and turned and rushed into the water and swam for the canoes. Paul Taki swam after him, but the Kati-Toa threw some women overboard, and one of these prevented him reaching the fugitive. At Oraumoa a northern man boasted he would creep on a southern sentry, would kill him, and dance as a sign to the others to follow. He crept on Te Auripo, a left handed man armed with a *taiaha*, but was not quick enough and was killed himself. The sentry did a *kakahu* (form of war-dance), but the Northerners saw he was left-handed, and so did not mistake him for their own man and follow. Porutu, who had a gun, heard a man's voice in the darkness

and aimed by the sound, and in the morning the man was found dead. Another good marksman for that period was Wharaki. At the time of the Kai-huaka feud a man up a cliff made rude gestures of contempt at him and he shot him, the body rolling down into Lyttelton harbour. I heard these few brief stories from Kaikai, who was a soldier of 'Bloody Jack,' but there is a great deal more about that war if you only get hold of the men who know it."

ADDITIONAL DETAILS.

Besides the rapid survey of the fighting given by one *kaumatua*, others of the elderly Maoris who were talking to the collector, briefly mentioned facts which can be added to the accounts given in the earlier articles. One said:—"There were two chiefs named Tukete. I do not know if the very fat one who lived at Rakiura had a wife, but the other Tukete, who lived up about the lakes near Mount Cook, married Kanekane, but she was captured in a raid and taken to Kaiapohia, where Waewae lived with her. When she was in the family way Waewae sent her back to her old home. Near Lake Takapo she made a fire, and Tukete, who was on the other side, saw the smoke and came across in a strong *mokihi*, made of *raupo*, and took her back with him. When the child was born it was a girl, and she was named Te Hoki. Weka, who led a raid on the people of Lake Wanaka, when Potiki-tautahi was slain, married Hine-tarahaka, who may have been a daughter of that chief, but I am not sure. I never heard the origin of the names Ohou, Takapo, Wanaka and Hawea. The chief who lit the fires on the hills up that way, to baffle the Kati-Mamoe, and so prevent the pursuit of the Kai-Tahu *taua*, was called Tuawhe."

An aged *poua* (grandfather), usually well versed in southern Maori history, in describing ancient spears to the collector added:—"Raki-tauhupo [he said this name ended with an 'o'] killed Te Kaimutu and Tawhirir-uru, and about where Duntroon now is he was killed when swimming the Waitaki River. Kaunia had no *panehe* (axe) or *toki* (adze) to make a spear, so used a *manuka* stick with the point hardened by fire. When Kaunia saw him escaping from the *pa* he threw his roughly-made *timata* (spear) at the fugitive and killed him." The collector would add that the description of the incident here given is correct, but his old friend in mentioning the locality has introduced the scene of another historical incident.

Another *poua* said:—"Mount Watkin was known as Hikaororoa, after a Kati-Mamoe warrior, while the Longwood was called Hekeia, after a Kati-Mamoe chief who was related to Kiri-tekateka, the mother of Te Mai-werohia, the famous Kai-Tahu fighter. Puneke was a small man, but killed the large Kati-Mamoe chief, Raki-amoamohia at Kauwae-whakatoro." It will be noticed that two informants give the

scene of the duel between Puneke and his adversary with the long frame and the long name as at Kauwae-whakatoro (on the Clutha near Hillend), whereas the former account gleaned by the collector said it happened at Lake Wanaka.

TE RAKA-A-HINE-ATEA PA.

The hill on which this famous *pa* stood is about three miles from the old village of Moeraki, and it is said you can still see the earth-works. The old *kaika* of Moeraki lies on the south side of the peninsula, and although it comprises a reserve of 640 acres no one now lives on it. In 1904 the Maoris shifted to the present township of Moeraki (around the site of the old whaling-station at One-kakara) to be nearer the fishing-port, the baker and the train. Not much seems to be known about the history of the old village of Moeraki or the nearby *pa* of Te Raka. A place in the *kaika* is called Te Kutu (ngutu)-o-te-pa, but it is said to be a modern name, and the collector could not ascertain what names the gates of the *pa* bore or the origin of its name. One old man said:—"Te Raka is the name of Maui's father, but what the name Te-Raka-a-Hine-atea is supposed to represent I have no idea. It was a *tipuna* (ancestor) of mine who killed Matauirā. Taoka was the head man in that war, and the only fighting I have heard of in connection with the *pa* was the time that Matauirā was killed. It is said a chief named Rahui had a big heap of dead meat (men) to eat through the fighting. Away back in those times a man named Kahori was killed, and his body was preserved in *pohas* (kelp bags). The head went missing and the people searched for it. A man named Hina-kato said it was in the *whata* (storehouse) of Puhaina and Tatua, and all the time it was in his belly as he had stolen and eaten it. The lying of Hina-kato has become a proverbial term. Te Hau was in the fight at Te Raka-a-Hine-atea. One of the fighting men was Puaka, and there is a saying, '*Taka hauku ata ka ta a Materau*,' and this applies to him. It means that he went out early in the morning and shook the dew off the grass with his *paraerae* (sandals). Materau was his mother. There is a hole on the *pa* site, and it is now called the 'Taepo Hole.' Some *pakehas* tried to dig it out to see if they could get curios, but it filled with water with a rush and nearly drowned them."

IS 'TAEPO' A CORRECT TERM?

This query was recently sent from the North Island to the collector, and it is an interesting one. The word '*taipo*' is currently supposed among Europeans to mean 'devil,' and there is a Southland farmer who owns a horse which was called Taipo, under the impression it was a polite way of designating 'Old Nick.' The collector was aware, however, that the word '*taipo*' was ruled out by good Maori

scholars, but the word *taepo* is given in Tregear's Dictionary as signifying "a goblin, a spectre," so whenever his informants used the word the collector thought he was on safe ground in following their example without question. Now, however, that the question has been raised, the collector has asked three aged southern Maoris about it, and these are the answers:—"I think that *taepo* or *taipo* is a whalers' word. *Atua* is the correct name for a ghost or spirit." "I reckon that *taepo* is a slang word. A Maori who was jocularly called that name died recently," "I consider that *taipo* is a *pakeha* word. In Maori it means 'night-tide,' but I cannot suggest how it came to be associated with demons or spirits, which should rightly be termed *tahae* and *atua*." To use a familiar saying, the question "is now open for discussion."

[The word should be *taepo*, if anything. But it is doubtful if the word is Maori at all. One never sees it written in the many papers supplied to this Society by well informed Maoris. The word means 'arrive by night,' or 'night visitant,' and in all probability was intended by some white person as an equivalent of ghost.—EDITOR.]

LAKE WAKATIPU DISTRICT LORE.

One old man, referring to Lake Wakatipu, told the story of Haki-te-kura's celebrated swim with more detail than the collector had previously heard it:—"The girls living in the *kaika*, on the point where the Queenstown Domain now is, were trying to outdo one another at swimming, and from her eyrie on Te Taumata-o-Haki-te-kura (Ben Lomond) she could see them at their competitions. They tried to swim the lake, and some got further than others, but all were unsuccessful. Then Haki-te-kura went to her father and asked for a *kauati* (firestick) and a dry bunch of *raupo*, and he gave them to her. She tightly bound these in flax to keep them dry, and next morning very early she swam the lake and lit a fire on the point since called Te-Ahi-a-Haki-te-kura. The fire crept up the mountain side and left the rocks black as you see them to-day. The people saw the smoke, and were getting ready to launch the canoes and *mokihis* to go and see if it was an enemy, when Tu-wiroa recollected his daughter's request for a *kauati* and dry tinder. A search was made, and it was found that Haki-te-kura was absent, so a boat went over and brought her back. The distance from point to point is perhaps two and a half miles, and as she had nothing to rest on and the water is chilly, it was a notable feat. As you know, Haki-te-kura was afterwards killed by her lover, Horoki-whiti. "At the head of Lake Wanaka is the Makarore River, and here the people had a fight among themselves, so my father told me. It was five or six generations ago, but I do not know the details. "When Te Puoho came (1836) his men crossed the Tiori-patea pass to Makarore. I think they went across Lake Wanaka on *mokihis*. Then they went up the

Orau (Cardrona) and over the saddle called Tititea (in Crown Range), past the Haehae-nui (Shotover) to Kawarau Falls (Te Rotu), where they made *mokihis* by which they went down Lake Wakatipu to the foot of the lake. From here they went down the Mataura River to Tuturau, where the fight occurred. That is the route as it was told to me." The collector will only add that the statement that the raiders crossed Lake Wakatipu in *mokihis* is new to him, as he had always understood that they followed the old track up the Nevis (Papapuni) River over to Nukumai (Nokomai).

AN OLDEN TALE.

To conclude this present article the collector will briefly give another of the fireside tales which his aged friends regale him with when he visits them. It runs as follows:—

"Hikareia was a handsome man, and (although some handsome men do not desire beauty in their wives) he was in search of a beautiful woman to be his wife. At last he heard of a beautiful girl, and, with his retinue, he went on a visit to the *pa* she lived in. That night she slept on a *rara* at one end of the long house, and he slept at the other end of the building. [A *rara* is a bed made on a stage raised a little from the ground and used by the aristocracy, the common people making their beds on the ground.] When the rest were all sleeping, Hikareia stole to her side to make love, but she thought it was someone else and kicked him away. Next day she knew it was him, and, having fallen in love with him at first sight, was ready to make any amends, but he was offended and went away in anger. She was overcome with grief at this, so secretly attached heavy stones under her *kakahu* (garments) and went out in a canoe with her brother when he went fishing. She had made up a song expressing her grief, and this she sang several times while her brother was fishing. Then she suddenly jumped into the water, and, loaded as she was with stones, sunk at once and was drowned. When he got home the words of the song came back to the brother and he repeated them to the people, and the plaintive song was so often repeated it became well-known."

The collector was told of a rather pathetic case of unrequited love, where the girl employed this song to express her feelings, and its sad strains can be heard occasionally even to this day. It was sung to the collector, but he has no copy of it to append. More of these fireside tales may be given (if space permits) at a later date.

(To be continued.)

NOTE ON THE MAORI VERB.*

BY H. G. SETH-SMITH.

RUSSIAN Grammarians, in their classification of the various forms that the verb in their language can assume, distinguish one set of forms by the name of *Vidy*, or aspects.

They tell us that a verb may have three aspects:—

(1) imperfective, (2) perfective, (3) iterative, with some further subdivisions.

The imperfective indicates that the action described by the verb was, is or will be going on and incomplete at the time spoken of: as *ya dyelayu*, I am making, *e hanga ana aharu* (Maori).

The perfective indicates that the action had or will have been completed at the time spoken of: as *ya sdyelal*, I have made, I have finished making, *kua hanga aharu* (Maori).

Some German writers use the words *Dauer* and *Vollendung* to denote these two aspects (cf., Garbell, *Dasrussische, Zeitwort, passim*).

The iterative indicates that the action has been performed repeatedly.

The imperfective aspect has three tenses, present, future and past; the perfective has two, future and past; the iterative is used in the past only (cf., C. P. Reiff, *English-Russian Grammar*).

Miss Harrison, of Newnham College, Cambridge, has called attention to the existence of aspects in other and especially primitive languages, and her views are strongly supported by an examination of the Maori verb. (*Aspects, Aorists and the Classical Tripos.*)

Taking the scheme set out in the last edition of *Williams' Maori Dictionary*, we shall see there are only two true tenses, viz., future with *e*, and the past or aorist with *i*. Perhaps the historic or narrative—*ana* may be regarded as a tense, but this seems doubtful.

The constructions with *e—ana* and *kua* are certainly not tenses, but they may fairly be described as aspects.

Apart from the context neither indicates the time when the action is performed. *E—ana* may be past, present or future; *kua* may be past or future; the context alone will determine which. But *e—ana* indicates the incompleteness of the action, that the action was, is or will be going on at the time spoken of, and thus it closely resembles the Russian imperfective. *Kua* indicates that the action has or will have been completed at the time spoken of, and thus resembles the Russian perfective.

* We regret that we are unable to print the Russian letters in Mr. Seth-Smith's paper.—EDITOR.

The iterative aspect is represented in Maori by the reduplicated forms. *Ka* serves to form neither tense nor aspect. It marks the predicate of the sentence, but in itself is independent of time, duration or accomplishment. There is no grammatical distinction to be drawn between such sentences as *ka haere ia* and *ka pai ia*, although in the one a verb, in the other an adjective is used. *Ka* is a predicative particle, but ought not to be regarded as forming a tense.

SHELL ADZES OF THE MAORI.

BY H. D. SKINNER.

IN a paper published in this Journal some years ago* the present writer recorded the occurrence of bone carving tools among the Otago Maoris. The animals from which the bone was derived were of various species and genera, but they had in common an Otago habitat. The two shell adzes figured in this note differ from the bone implements in many respects, and most notably in being derived from organisms which do not live in the New Zealand area. No shell-fish, living or fossil, of sufficient size to furnish material for either adze has been recorded from New Zealand, and we must conclude that they have been brought here from some region nearer the equator.

Both adzes are in the Maori section of the Otago University Museum. Fig. 1 [D. 19. 154], was secured in the Arahura district, Westland, by Mr. W. Goodlet, who presented it to the Museum. It weighs 7 oz., and appears to have been made from *Tridacna* shell. Fig. 2 [D. 10. 143] is from Milford Sound, and came to the Otago University Museum with the Hocken collection. It weighs 3½ oz., and is made from some shell, probably *Tridacna*.

There is in the Museum a third implement made of shell, which appears from its shape to be a gouge. It belongs to the John White collection, weighs ¾ oz., and was probably found like the rest of that collection on one of the beaches near Dunedin. It appears to have been cut from a shell of *Cucullioa worthingtoni* [Hutton], a species which occurs fossil in North Otago. There can, therefore, be no doubt as to its local origin. Figs. 1 and 2, on the other hand, have come from overseas, and as it is highly improbable that they were brought by Europeans to the places where they were found, we are fairly safe in concluding that they came to New Zealand in some Polynesian canoe.

* "J.P.S.," 1915 [XXIV.], p 24.

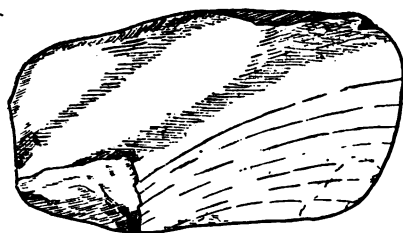


FIG. I. Front view



FIG. I Side view



FIG. II. Front view

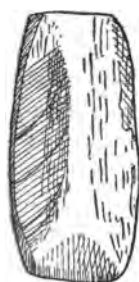


FIG. II Back view

Scale, one-half natural size.

POLYNESIANS ON THE COAST OF INDIA.

THE last number of the "Memoirs of the Asiatic Society of Bengal," Vol. VII., No. 3, has a considerable interest for members of this Society. It is a paper by Mr. James Hornell, Director of Fisheries, Madras Government, on the subject of "The Origins and Ethnological Signification of Indian Boat Designs," in which the author deals exhaustively with his subject in 117 quarto pages, with many illustrations.

The points on which Polynesian scholars will be most interested are two: first the common use of the outrigger adjunct to canoes, boats, and vessels along parts of the east coast of India at the present day; and secondly the author's idea that there has been a Polynesian invasion of this same east coast in very early days.

Everyone knows that the outrigger has been used by the Polynesians from the earliest dates to which their traditions go back, right down to the present day. The outrigger, or *waka-ama*, and the double canoe, or *pahi*, are essentially the sea-craft of the Polynesians in which they made their long voyages, extending from Indonesia to Easter Island, and from the Hawaii Group to New Zealand. Mr. Hornell seems to infer that the use of the outrigger was introduced from Oceania into India. We have on the contrary, held the probability to be that it was the other way about, and that the ancestors of the Polynesians brought that style of canoe from India when they left there about the fourth and fifth centuries B.C.

With regard to the second item, Mr. Hornell in his suggested hypothesis of the order of the occupation of the coasts of India, places the Polynesians as one of the earliest peoples to have lived there. He says, p. 225:—

"(a) The Pre-Dravidian coast population of southern India was composed of varying blends of Negrito and proto-Polynesian stocks, the former the earlier.

"(b) The Polynesian section of the pre-Dravidian coastal population of India is responsible for the introduction of the single outrigger canoes and boats, which in Polynesia of the present day is the characteristic and predominant type of boat design.

"(c) The double outrigger Mr. Horner considers to be of Malay origin.

"(m) The Polynesian element seems to have been absorbed politically and linguistically by the Dravidians, a result explicable by the fewness of their numbers, their scattered condition and their greater plasticity, due to their hybrid origin (? Caucasian x Mongolian x Papuanian)."

In the above suggested hypothesis, the author places the Polynesians at a very early date on the shores of India, as he classes them as pre-Dravidian, the people that were in India prior to the invasion of the Aryan people, in about 1000—2000 B.C. But, the author does not indicate the source from which these original Polynesians came, any further than a mention of their present homes in Oceania, and (inferentially) in Indonesia. Our investigations go to show the probability that the Polynesians are proto-Aryans, and that they came down the valley of the Ganges in the fourth century B.C., when they fell out with the “black lanky, crisp-haired people who were not Maoris”—as the Traditions say—and which people, we suggest, were the Dravidians. The Polynesians evidently learnt much of their seafaring knowledge from some light-coloured people, who have been tentatively identified as the Pandyas or Pandavas (*pand* = white) of the neighbourhood of the south of India, Cape Comorin. It was the dark, lanky people who, according to tradition, expelled the Polynesians from India, and caused them to sail to the east and eventually cover the Pacific with their settlements.

On page 232 of the work quoted the author says: “If so, I would then identify the Nagas with an ancient coastal people of Polynesian affinity.” We are glad to note this little piece of evidence bearing on a theory we have advocated in “Hawaiki,” that the Naga people of the Assam hinterland represent a belated branch of the Polynesians left behind when the rest of the people migrated.

There are many other points in Mr. Hornell’s most interesting paper that we should have liked to touch on from the Polynesian point of view, but space and time prevent it. We would, however, suggest that the origin of the Polynesians as the proto-Aryans as formerly inhabiting the Ganges valley—probably Logan’s Gangetic Race—would equally fit in with Mr. Hornell’s Polynesians.

At the same time, taking into consideration the known ability of the Polynesians, and the fact deduced from their traditions that they occupied Indonesia for some 400—500 years before moving on, it is quite within the bounds of possibility that some of these rovers moved backwards to the west from Indonesia and settled on the coast of India. The well preserved traditions of the race have always endowed their fatherland with a glory and a prestige that might easily induce a desire to visit the homeland; as it has been known to do in later times.

In Plate 1, Fig 1, of the work we are considering is depicted what the author terms, “A Parawa Fisherman of Tuticorin showing Polynesian type of features.” Now this picture might have been taken for a Maori, Rarotongan, Tahitian, Hawaiian or Samoan, it is so Polynesian in character, excepting that the hair is slightly too crisp.

“NGAU-TARINGA.”

BY JAMES COWAN.

ONE of the methods by which the olden mode of high *rangatira* rank absorbed, or considered to be absorbed, the occult wisdom of the dying ancients of his tribe was the performance of the rite known as *ngau-taringa*, or biting the ear of the person in *articulo mortis*. The following instance of the transference in such a manner of the *mana tapu* (spiritual power, supernatural attributes) of a *tohunga* when he was at the point of death was narrated to me (13th September, 1920) by Te Heuheu Tukino, the head-chief of the Ngati-Tuwharetoa tribe:—

“Tai-Pahau, the greatest *tohunga* of our tribe, was the uncle of my grandfather Te Heuheu, called Mana-nui, he who was killed in the landslide at Te Rapa (1846). The time came when Tai-pahau lay dying. He was a very ancient man, about a hundred years old probably. He lay in his house at Waihi [near Tokaanu, at the south end of Lake Taupo], attended by his daughter Te Wai-aromea. At this time Te Heuheu had just marched out from Taupo on a war expedition against the tribes of Lower Whanganui, on the West Coast. He had gone as far as Poutu, on the shore of Lake Roto-a-Ira [about twelve miles from Waihi] and had camped there with his warriors. It was his announced purpose to go on from Whanganui to Taranaki and wage war against the people of that district. On the day of Te Heuheu's encampment at Poutu, the old man Tai-pahau called to his daughter as he lay in his *whare* at Waihi, and bade her despatch a swift messenger to Poutu and urgently recall Te Heuheu, leaving the warriors in camp. This was done. The dying *tohunga* knew that the messenger would reach Te Heuheu shortly before midnight—perhaps an hour before midnight—and that his nephew, hurrying to Waihi, would reach him about an hour after midnight—that is, although the *tohunga* knew nothing of hours he knew intuitively exactly when Te Heuheu would arrive. He had caused his daughter to raise him in a sitting position facing the open door of the *whare*.

“When the time had, in his mind, arrived for Te Heuheu to appear in the village, he called to his daughter again. He bade her turn him so that his right side was toward the door, and with his head slightly

bent, inclined from the door. Next moment Te Heuheu stood in the doorway. He knew why his uncle, the *tohunga*, had sent for him.

"Quickly entering, he advanced to the dying wise man and bent down, and opening his mouth wide he closed it tightly on Tai-pahau's right ear. The whole of the *tohunga's* ear was in his mouth; his teeth met the ear close to the head.

"The *tohunga* gave two, three convulsive jerking gasps, and his *wairua* (spirit) left his body with his last breath of life. Te Heuheu loosed his tooth-grip of the *tohunga's* ear. By that act of *Ngau-taringa* he had absorbed all the dying man's sacred wisdom and supernatural and magical powers, which was very great indeed.

"Te Heuheu stayed not a moment longer in the house of his dead uncle. He returned at once to his war-party at Poutu, by the track through the forest and over the Pouonga-Pihanga range. It was perhaps one o'clock in the morning when his uncle died; it was perhaps three o'clock when he rejoined his sleeping warriors, who indeed had not known of his absence. He was a very powerful, tireless man, but even so he would not have done the bush journey so swiftly from Poutu to Waihi and back again had it not been for his recitation of *karakia*, the *hoa-tapuwa*, which supernaturally lengthened his stride, and smoothed the way before him. And when morning came he led off his war-party on the southward march.

"Now," continued Te Heuheu, "the *wairua* of Tai-pahau became Te Heuheu's guardian and guide, and all the *tohunga* wisdom of Tai-pahau became part of him. His uncle's *wairua* was his counsellor and protector all through that fighting expedition. When danger from a more powerful foe was in the path, the *wairua* foresaw it and Te Heuheu took another route. Whatever tactics the *wairua* counselled Te Heuheu carried out. The spirit of Tai-Pahau forbade him to go on through Turanaki, and to this command he gave heed and returned to Taupo. Every threatening danger or disaster was averted or circumvented. It was through the transference to him of Tai-pahau's powerful *mana tapu* that he became known henceforth as Mana-nui."

Te Heuheu further said that his grandfather was not able to transfer in like manner his sacred powers to the son, Patatai, later known as Horonuku,* because the latter at the time of the disaster at Te Rapa was absent at his birth-place at Rangitoto (in the King Country). Hence Horonuku did not possess the occult wisdom which would have passed to him had he in his turn performed the filial rite of *ngau-taringa*.

* Horonuku te Heuheu, father of the present Te Heuheu Tukino, the narrator of this episode; he died in 1888.

When I first visited the home of the Heuheu family at Waihi, Lake Taupo, many years ago, I heard from the elders of Ngati-Turumakina and Ngati-Tuwharetoa a good deal about the wonderful *whunga* wisdom and magic-working powers of Pahau, as he was usually called. Pahau was born probably early in the second half of the eighteenth century.

He was the greatest soothsayer and oracle of the Taupo Country, in peace or in war. His *atuas* (gods) were many, but equally he was the priest of Rongomai, the guardian and war-god of the Heuheus. Ngati-Turumakina claimed a proprietary interest in Rongomai, and the abiding-place of the god is even pointed out. It is a flat-topped overhanging rock close to the beach of the lake at Waihi village; this rock is known as the "Whakamarumarū (shelter) of Rongomai," and from beneath it the *atua* was sometimes seen to glide in the form of a *ngarara* or large lizard.

POLYNESIAN LINGUISTICS.

IV.—POLYNESIAN LANGUAGES OF THE SANTA CRUZ ARCHIPELAGO.

By SIDNEY H. RAY, M.A., F.R.A.I.

IV.—A NOTE ON THE TIKOPIA LANGUAGE.

THE island of Tikopia is situated about 130 miles south-east of Vanikolo which is the nearest island of the Santa Cruz Archipelago. All the Melanesian islands of the Archipelago lie between Tikopia and the Reef and Duff Islands, the nearest land where the speech is Polynesian being Taumako, 200 miles away. Hence the language of Tikopia shows a good deal of difference from that of Pileni. Rotuma is 540 miles due east, and the nearest Torres Island (Hiw) is 160 miles south-west.

Included with Tikopia is Fataha, or Mitre Island, seventy miles west-north-west,¹ and Anuta, or Cherry Island, eighty miles north-west.²

The first account of the language was given in the philological part of a work by the French navigator D'Urville.³ It consisted of a vocabulary of about one hundred words. A very much longer vocabulary was collected by the Rev. W. J. Durrad of the Melanesian Mission, and a Maori student, W. K. Poata, in 1910. These vocabularies were combined, and with notes by the Ven. Archdeacon H. W. Williams, were published in the "Journal of the Polynesian Society" in 1913.⁴ Since then the Melanesian Mission have printed a little book of prayers in the Tikopia language.⁵

1. Dillon ("Narrative" II., p. 110) calls this Fatacca. He described it as covered with trees, but without coco-nuts, these having been destroyed by the Tikopia and Cherry Islanders in order to prevent the settlement of the islanders by castaways (p. 111). The birds on Mitre Island are a source of supply to the Tikopia and Cherry natives (p. 110). Sharks, on shore, were caught for teeth (p. 111).

2. Dillon mentions the Anutoans or Cherry Islanders.

3. Dumont d'Urville. "Voyage de l'Astrolabe." Philologie, Tome II., pp. 165-174.

4. "Journal Polynesian Society," Vol. XXII., 1913, pp. 86-95 and 141-148.

Through the kindness of Mr. Hawkins, the Superintendent of the Maori Mission, I owe to the Rev. C. W. Howard a transcript of the original material (made in 1910). This has supplied a few additional sentences.

5. *Te Tarana Taro*. 4 pp. No title, name or date.

The language of Tikopia differs from that of the Reef Islands. The difference appears mainly in the grammar, but there are also many variations in the vocabularies of the two languages, the Tikopian being more distinctively Polynesian than the Pileni. Thus in the short vocabulary already given,⁶ while the Pileni may be considered to have six or seven variations from the common Polynesian words, e.g., *nau*, arrow; *tavel*, banana; *loku*, bow; *keu*, fire; *tai*, man; *akafu*, moon; *vela*, sun; ⁷ the Tikopian has no words which are not found in other Polynesian languages eastward, though a few words such as *kalolo* (bow) and the derivatives *poko-ulu* (head), *kafi mata* (eye) are not very widely spread.⁸

A few words in Tikopian which differ from the ordinary Polynesian agree with the Pileni, as e.g., *opa*, father; *nana*, mother; *pohi*, pig; *pita*, betel-leaf (Pileni, *lepita*); *kapia*, line.

Archdeacon Williams noted the affinity of Tikopian to the language of Uvea (Wallis Island) but the agreement with Futuna (Horne Island) is much closer.

It is noteworthy that the Tikopian word *kalolo*, (bow), is only found elsewhere in Polynesia in the Futuna of Horne Island and the Uvea of Wallis Island, and that with the exception of the prefixes in *poko-ulu* and *kafi-mata*, the Reef Island words just noted, and the word *nofine* for "wife," which is also the same in Pileni, all the Tikopian words in the short comparative vocabulary are found in the Futuna dictionary.⁹ This close likeness of Futuna and Tikopian is found also in the larger Vocabulary edited by Archdeacon Williams, and appears also in the Grammar.

It is noticeable that Gaimard's Vocabulary, given by D'Urville, has preserved some Tikopian words which are more like those of Horne Island than the modern words of Mr. Durrad. Some examples are:—*le* for *te*, the article; *io* for *a* or *ae*, "yes"; *sinu* "coco-nut oil" for *sinu* "sap"; *afe*, "thousand."

A good deal of likeness also appears between the languages of Niue and Tikopia. Cf. the note in this paper on the Numerals.

The exact meaning of the likeness between the languages of Tikopia and Futuna needs determination, and may indicate a colonization of Tikopia from Horne Island. Dillon states that the Tikopians had only small canoes and voyage only to Anuto and Mannicolo (i.e., to

6. "Journal Polynesian Society," Vol. XXVIII., 1919, p. 174.

7. Of these, *vela* is found in the Eastern languages meaning "hot."

8. Cf. Maori *upoko*, head; Tonga *uluboko*, skull; Horne Island *foi-mata*, eye; etc.

9. P. Grezel. "Dictionnaire Futunien-Français." Paris. 1878.

Anuta and Vanikolo).¹⁰ He speaks also of an invasion of Tikopia by five large double canoes from Tongatabu.¹¹

The people of Tikopia deliberately prevented the growth of the coco-nut on Fataha (Mitre Island) in order that no food should be found there for canoe parties drifting down from the windward islands.¹² Thilenius mentions a canoe drifting from Rotuma to Tikopia in 1798.¹³

1. ALPHABET.

In the prayers printed by the Melanesian Mission the italic *n* is used for the *ng* of Maori and *g* of Samoa, and I have used the same orthography (which is also that of Pileni) in these notes.

The tendency to elision of vowels though apparent in Tikopia is not so prominent as in Pileni. It appears in the print in: *titissara*, fault, sin (Maori *titi*, *hara*); *kiakke* (*kia koke*), to thee; *manavarofa* (*manava arofa*), mercifully; *nofo ton*, live uprightly.

The suppression of *o* was noted by Archdeacon Williams: ² *fe* for *foe*, *me* for *moe*. There is also *ke* for *koe*.

In the print *e* is used where *i* is more common: *kaena* for *kaina* village.

Some words are written together: *iasonei*, now; *teariki*, the chief¹; *teasonei*, this day; *esogotas* (*e sogo lasi*) "is alone one." In the prayers *g* (not nasal) and *k* are both used. They apparently interchange: *fagamana*, to open; *fakaora*, save, but *fagarurufagarofa* or *fakarurfakarofa*, suffered.

The uncertainty between *r* and *l* is very prominent. Both M. Gaimard and Mr. Durrad wrote *r* for *l* and vice versa. In the printed book *l* is only found in *laoi*, good, and its derivative *faka laoi*, praise (P. *lavoï*).

There is no word with *w* in the print, but *v* appears in *vare*, many; *vevete*, forgive, unloose; *vaerani*, sky.

2. ARTICLE.

There is no appearance of *le* in the print or in Mr. Durrad's MS. Yet in view of the great likeness of Futuna (Horne Island) and Tikopia Gaimard's word can hardly be regarded as a misprint, but *te* must be supposed rather to have supplanted an earlier *le* still used in Horne Island.

The plural article is *na* as in Maori. This is not found in Horne or Wallis Islands or in Uvea. A plural article *a* is found in Tikopia in the word *anea*, things; (Pileni, *a feina*).

10. "Narrative," II., p. 138.

11. op. cit., II., p. 112.

12. Dillon, op. cit., II., p. 111.

13. G. Thilenius. "Die polynesischen Inseln an der Ostgrenze Melanesiens." Nova Acta. Bd. LXXX. Halle 1902. p. 28.

Examples of articles: *te vaerani*, the sky; *te aso nei*, this day; *na tamarikiriki*, the boys.

3. NOUNS.

Derivation :—

A verbal noun is formed by *na* or *rana*: *tarana* (*talana* in the Voc.) saying; *tanagirana*, assembly (*tanaki* in Voc.); *noforana*, seat; *faena*, doing, act.

The equivalent of the Pileni *tuki* is *matua*, the common word for "adult," "parent": *matua-mana*, almighty (P. *tukimana*); *matua-arofa*, most merciful (P. *tuki-fakalofa*).

The word *faoa* (in Voc. "people") is used as equivalent to the Pileni *tanai*: *te faoa tapu*, the saints (P. *tanai e tapu*).

Personal and place names following the prepositions *ki* or *i* are preceded by the nominal particle *a*: *muna ki a Poata*, tell Poata; *ku faanau i te fafine ia Maria*, born to the maiden Mary; *ne sege atu ki a Anatua*, went down to Hades.

The particle *ko* is not prominent: *e pa, ko te matua-mana*, O father, the almighty.

Case :—

Nouns in apposition have *i* between them.

The nominative may apparently be used either before or after the verb: *e roa te mauna*, is high the mountain; *te reo e kara*, the voice is hoarse; *ku vare te fenua*, is numerous the people; *te futi ku reu*, the banana is ripe.

The vocative sign is *e*, in the text before, in the vocabulary after, the noun: *E te Ariki!* O Lord! *Soa e!* Friend!

4. ADJECTIVES.

The adjective follows its noun unless used predicatively with verbal particle, when it may stand before or after: *te rima matau*, the right hand; *te rotu tapu*, the holy worship; *te tupua e tapu*, the holy spirit.

5. PRONOUNS.

Personal.

These appear thus :—

Singular: 1. *kuou, kuan* or *koau, avau, au*; 2. *koke, ke*; *koia, ia, nai*.

Plural: 1. (inclus.) *tatou, to*; (exclus.) *matou*; 2. *koutou, kotou*; 3. *ratou*.

Dual: 1. (inclus.) *taua, tau, ta*; (exclus.) *maua, ma*; 2. *korua, koro*; 3. *raua, ra*.

Of these *kuou* and *kuan* appear to be compounds of a particle *ku* with the pronoun *au*. They are apparently used without other verbal particle (cf. Tongan *kuou* and Pileni *ku*). Similarly in 2nd singular *koke* is equivalent to *ku ke*. (Tongan *kuoke*, Pileni *ko*): *ko au e nainai*,

I am sick; *kuan muna ki a ke*, I speak to thee; *koke nofo i fea?* You live where?; *ne kage koia*, he climbed up.

After *ki* and *i* the nominal particle *a* appears, but in some examples and *ko* is also seen: *matou roto e maanatikie fifa ki akoe*, our hearts think agreeable to thee; *sori mai iako matou*, give to us; *matou emeaki aku kiake*, we beseech thee; *sosoa mai kia ko matou*, help us.

Possessive :—

These precede the noun. The following forms appear.

Singular: 1. *toku, taku, oku, aku*; 2. *tou, to, tau, o, au*; 3. *tona, tana, ona, ana*.

Examples: *toku pokouru*, my head; *me ko o mata*, shut your eyes; *tou inoa*, thy name; *to rima matau*, thy right hand; *tona toki*, his axe.

As in Pileni *na* may be prefixed for the 3rd singular: *na inoa seā?* his name what?

In the Dual and Plural the ordinary pronouns are used instead of the possessive words: *te tatou ariki*, our chief; *matou taro*, our prayer; *ratou faena*, their doing.

Demonstrative :—

Tenei, this; *tena*, that; *tera*, that there; *-nei* (suffix) this; *-na* (suffix) that; *raronei*, this world (this below); *te orana*, that life; *sau mai te nea na*, give me that thing.

Interrogative :—

Ai? who? *nia?* what? *Koke fai ko nia?* thou doest what? *seā?* what? *na-inoa seā?* his name what?

Indefinite :—

E tasi, some, any; *tetasi*, one, another; *take, takei*, another, some, different one; *nolakea*, few; *rava*, many.

6. VERBS.

Derivation :—

The causative prefix appears in the print also as *faga*, and once as *vaga*: *fakarono*, hear; *fakatonu*, believe; *fagariari*, show; *fagarofa*, merciful; *vagaako*, teach.

The reciprocal *fe* appears in the vocabulary: *fekite*, meet; *fetali*, wait for; *fesili*, ask; *fenatu*, go.

The desiderative is seen in *fa inu*, thirsty; *fa kai*, hungry. Some verbs appear in the print with suffixes which are not found in Mr. Durrad's sentences or vocabulary. These correspond in form, but not in meaning to the Samoan: *ratou tanumia*, they buried him; *ku fakunofoa e te tupua*, was conceived by the spirit.¹ The suffixes *-aki*, *-laki* are also found, but is apparently confused with *-ake*, up: *tulaki*, rise up.

Verbal particles :—

E.—*E* generally marks present time : *tou, inoa e tapu*, thy name is holy ; *kuou e fakatonu*, I believe ; *matou e meaki atu kiake*, we beseech thee ; *te maungu e tivativa*, the hill is steep (Horne Island *tiva*, sloping) ; *koau e tunu te ufi*, I roast a yam.

Ku.—This denotes completed action (Horne Island *ku*). *Kua* is a variant of *ku* : *ku faanau*, he was born ; *te sheep ku lavaki*, sheep that are lost ; *ratou ku oro*, they are gone ; *te futi ku reu*, the banana is ripe.

Ne.—This denotes past time (Pileni *ne*) : *matou ne oro vare*, we have gone astray ; *matou ne teke*, we have rejected ; *ne fakatupu i runa*, (he) has made heaven (above) ; *te aso toru ne kage koia ma te mate*, the third day he rose up from death.

Ka, ke.—Is future : *ka ifo mai i ki varonei*, shall come down here below ; *tatou ka pese*, we will sing ; *take aso ka fenatu ikuau*, some day I will go ; *te tino ke kage ki runa*, the body will rise again.

Other particles given in the vocabulary are : *i*, past time ; *a*, inceptive ; *u* (? *o*).

Mood :—

A sequence of verbs has the particle *o* between as in Pileni and Horne Island : *poi o kai*, go and eat ; *kua ka poi o male*, I will go and bathe. (Cf. Horne Island *ano o ngaoi*, go and work.

The imperative has no sign : *tukua matou* ! spare us ! ; *rakaraka mai* ! hasten ! ; *vave mai* ! be quick ! ; *sau ko matou ma te titissara*, take us from the evil.

The particle *me* is given as an imperative in the vocabulary : *me ko o mata* ! shut your eyes ! Here *me* may be for *moe* sleep.*

The prohibitive is introduced by *kaese* : *kaese manatu matou faena*, do not remember our doings ; *kaese sorisori ko matou ki te tatanutu*, do not deliver us to deception. In the vocabulary this is *kai se* : *kai se puke* ! don't hold it ! ; *kai se tus ia raro te ara*, don't write under the line. In the vocabulary also *kau* is a negative imperative particle : *kau seva*, don't make a noise ! Other examples are not clear and *kau* is confused with *kua* : *kau mate* and *kua mate*, dead ; *kau ufi*, covered ; *kau poi* and *kua poi*, gone.

The subjunctive has the particle *ge*, in the vocabulary *ke* : *ka ifo mai iki raronei ge fakanaro ko te ora*, shall descend hither to judge the living ; *puke ke mau* ! hold it (so that it may be) firm. In the print *ke* means "let" : *tou kaena ke oko mai*, let thy kingdom come. This is apparently the *ki* of the vocabulary : *tatou ki araara* ! let us chat !

The negatives are *sisi* and *se* used with the tense particles : *matou sise ne fae anea katoa*, we have not done all the things ; *te ora sise naa ia*

* We suggest that *me* is the Maori imperative, as, *me moe ou mata*, shut (or sleep) your eyes. —EDITOR.

ko matou, life is not found in us. In the vocabulary the position of the particle is sometimes changed *kuau sise poto* (Horne Island *poto*), we do not know; *se matou iloa*, *sisi matou iloa*, we do not know. *Ki* with the negative is equivalent to "not yet": *sise ki au mai Rofai*, he has not yet come from Rofai. "Lest" is *na* (as in Horne Island); *ono kie na toka*, look at it lest (it) fall.

7. ADVERBS.

Directive: *mai*, *atu*: *sori mai*, give; *sori atu*, give away.

Time: *afea*? when? *re*, *rei*, then (perhaps error of *ra*); *te aso-nei*, to-day; *iasonei*, on this day; *nanafi*, yesterday; *aponiponi*, to-morrow; *aganei*, *fukaaganei*, now; *foki*, again; *faimau*, always.

Place: *fea*? where? *ratou oro ki fea*? they go to where? *koke nofa i fea*? you live at where? *tera*, there; *te nei* or *i konei*, here.

Local nouns are used in compounds: *ki muli*, behind; *i muri*, after; *i raro*, below; *mua*, before; *i mua*, first.

Manner: *fefea*? how? *e fai fefea*? it is done how? *fakapena*, thus; *fuarei*, only, alone.

Other adverbs found are: *ma*? why? (probably *ma a*? for what?); *ae*, *a*, yes! (*io*, yes! given by Gaimard is Horne Island *io*); *makoli*, intensive.

8. PREPOSITIONS.

The simple prepositions are: *i*, in, of; and objective, *ki*, to; *mai*, from; *ma*, for.

Local nouns are: *fafo*, outside; *fono*, top, summit; *runa*, *luna*, top; *mua*, front; *muri*, *muli*, behind; *raro*, *lalo*, below; *roto*, within; *tua*, back.

9. CONJUNCTIONS.

Mo and (Niue and Horne Island, *mo*); *ma* and, with numerals (Niue and Samoan, *ma*); *soki*, like; *pe*, if, or (Samoan and Horne Island, *pe*); *pea* . . . *pea*, whether . . . or; *na*, lest (Horne Island, *na*).

10. INTERJECTIONS.

Vocative: *e*! In bidding farewell, to one staying, *aufe*!; to one departing, *mavai*! (Horne Island, *mavai*, to depart, leave one another.

11. NUMERALS.

The Numerals as given by Mr. Durrad are somewhat confused as Archdeacon Williams has pointed out,¹⁴ but the confusion may be partially explained by reference to the Futuna of Horne Island. the

14. "Tikopia Vocabulary," p. 147.

Uvea of Wallis Island and the Niue. (In the following H. = Horne Island, W. = Wallis Island, and N. = Niue.)

- 1 *tasi, tasa*; H. *tasi*; N. *taha*.
- 2 *rua*; H. *lua*; N. *ua*.
- 3 *toru*; H. *tolu*; N. *tolu*.
- 4 *fa*; H. *fa*; N. *fa*.
- 5 *rima, lima*; H. *lima*; N. *lima*.
- 6 *ono*; H. *ono*; N. *ono*.
- 7 *fitu*; H. *fitu*; N. *fitu*.
- 8 *varu, waru*; H. *valu*; N. *valu*.
- 9 *siva*; H. *iva*; W. *hiva*; N. *hiva*.

In the table of numerals¹⁵ "ten" is given as *fuagafuru* (i.e., *anafulu* in the Mission spelling, with a prefix *fu* or *fua*). In the words for "twenty, thirty," etc., *matarua, matatoru*, etc., *mata* is also used for "ten." But *fua* is used in Horne Island in counting certain foods cooked in packets¹⁶: *ko le fua anafulu i kanaka*, ten small packets of kanaka.¹⁷ It is also used of coco-nuts in tens. The Tikopia numerals were given in counting grains of rice.¹⁸

In Horne Island *mata* is used of fish caught or birds killed: *ko ika matalua*, 20 fishes. In Pileni *mata* means a "company."

The word *rau* given in the table for 100 is the Horne Island *lau*, and *afe* given by Gaimard for 1000 is the Horne Island *afe*.

The word *mano* used on reaching 300 is the Samoan *mano*, myriad, indefinite number, used as equivalent to *ku vare*, the Horne Island *vale*, "foolish, ignorant."

With regard to the words used in reckoning different articles, *fua* and *mata* have already been explained. In *tinotoru*, 30 birds, *tino* means "body" and is used in Horne Island only of persons: *tinotolu* 30 persons. In the expression given for 30 fathoms, *e toru nafoi kumi*, or *ku toru ku narari kumi* is the Niue *kumi*, ten fathoms, and *foi* is probably equivalent to the Tonga *fo'i*, bunch; *na* is the Niue plural sign for "a few things." I cannot explain *narari*. The expression used for 35, *e toru ku na kumi kai e rima nafoi rofa*, appears to mean "three the tens (fathoms) but five the separate fathoms; *rofa* being the proper word for "fathom," Horne Island, *lofa*.

The particles used with numerals are *tua* and *toko*. Both these are said to form ordinals. But *tua* is no doubt the Horne Island and Niue *tua* meaning "times," and *toko* is probably the personal prefix, which is in Horne Island *toka*, Niue *toko*.

15. op. cit., p. 146.

16. Grezel. "Dictionnaire Futunien-Français," p. 22.

17. A preparation of *taro* and coco-nut juice.

18. "Tikopia Vocabulary," p. 146.

UVEA AND FUTUNA ISLANDS.

IN the "Bulletin de la Société Neu Chateloise de Géographie," Vol. XXVIII., 1919, is to be found an excellent article on the above two islands, by Dr. M. Viala, who passed four years there as Resident on behalf of France, under protectorate of which country the islands were from 1888, and were finally annexed to France in 1913.

In the first volume of our "Journal," at pages 33 and 127 will be found accounts of Futuna and Uvea islands derived from three works by the early missionaries to those islands, in which many of the customs, beliefs, etc., of the islanders are given at considerable length.

Dr. Viala's account, while embracing both islands, treats more particularly of Uvea, or Wallis Island, situated about 120 miles north-east of Futuna, and lying to the north-east of Fiji and west of Samoa. Both islands were well-known traditionally to the Rarotongans, and it is stated in the traditions of the latter people, that while dwelling in the eastern, or Lau Group, of Fiji, Uvea (or, as they call it Uea) was conquered by them, somewhere about the fourth or sixth century. Dr. Viala thinks that the islands were uninhabited prior to the thirteenth century, "an epoch when a party of Maoris of New Zealand arrived and settled there. According to the native traditions these Maoris found no inhabitants either on Uvea or Futuna. They established themselves on Futuna, staying but a short time on Uvea, which island they abandoned to the Tongans. It was not until many years afterwards that others arriving from Tonga-tapu, returned to Uvea and finally settled there." The author then shows that the main divisions of the island bear the same names as those of Tonga-tapu, which is quite true; but some of the same names are found in Niuē Island, and, as a matter of fact a large number of place-names on Uvea and Futuna are identical with those of Niuē, so much is this the case, that taken in conjunction with other matters it seems to show that the Niuē, Uvea and Futuna people all belong to the same branch of the Polynesians.

The statement that the islands were only settled for the first time in the thirteenth century is not confirmed by the histories of other branches of the race, and it is suggested that this statement should rather read that Uvea and Futuna received accessions to their population at that time. The thirteenth century was evidently a time of great unrest in Polynesia, and these hardy voyagers were passing from east to west, from west to east, to north and south during that

century as well as before and after it. And it appears from Maori and Rarotongan traditions (the histories of the branch we call for convenience the Tonga-fiti), that more than one expedition left their then homes in the Lau and Samoan groups for the west, evidently in search of fresh lands to occupy. It is also quite possible that one or more migration from New Zealand did settle at Uvea. For instance we do not know where the chief Tu-moana went to when he left the northern peninsula of New Zealand with his people, though it is stated he went to Hawaiki, which may equally mean Hawaiki-runga (or eastern Polynesia) or Hawaiki-raro (the western Pacific, in which name is included all Samoa, Fiji, Tonga, and the adjacent islands of Uvea and Futuna). Tu-moana, there is reason for thinking, was a member of the *Tangata-whenua* people, i.e., of those who occupied New Zealand prior to the times of the great migration of the fourteenth century—quite probably a descendent of or member of the western Pacific migration dating prior to the times of Toi-te-huatahi. If this should turn out to be right, then we have here a reason why he might have directed his course to the western Hawaiki, because the *Tangata-whenua* evidently came to New Zealand from that quarter, and, although they are said to have been blown off their coasts by gales of wind, and made the west coast of New Zealand inadvertently, as it were, we cannot neglect the northern tradition that one or more of the early migrations was led to the discovery of New Zealand by the flight of the *kuaka*, or godwit bird. This migrant in its annual flight to New Zealand from Siberia passes not far from Uvea and Futuna, and the suggestion is, that Tu-moana (or some other *Tangata-whenua* navigator) followed the flight of these birds, which he would know of traditionally, on his way to Hawaiki-raro.

Tu-moana is, however, by no means the only voyager who has sailed from the coasts of New Zealand and never been heard of since, and any one of these might have been the leader of a party that settled in Uvea. For instance there is Tama-ahua, who departed from the Taranaki coast with his people in the "Roua-waewae" (or as another account says, "Moana-waewae") canoe and has not since been heard of. This occurred in the thirteenth century.*

Another possible migration to Uvea and Futuna by ancestors of the Maori, may have been that mentioned in the narrative of the voyage of the "Aotea Canoe," "J.P.S.," Vol. IX., p. 213, where several canoes are recorded as leaving Samoa for the west, and were never heard of again (by the crew of "Aotea"). That these old Maori navigators were in the habit of visiting the western islands during their lengthy sojourn in Fiji and Samoa, is proved again by a reference in an ancient chant preserved by Mr. Hare Hongi, in

* See "Taranaki Coast," p. 158; also in "Te Kauwae-raro," p. 135.

which the name of Eremanga Island of the New Hebrides Group is mentioned.

Although the above notes prove nothing positively, they at least show that Dr. Viala's statement is not devoid of probability, excepting as to the possible date of the first occupation of Uvea and Futuna.

Dr. Viala goes on to show that the influence of Tonga on these islands has been very great, and that they have been subject to invasion by the Tongans from ancient times. This is born out by Tongan traditions; indeed, there is a tradition in Tonga-tapu that the immense stones that form the Haamonga trilithon on that island were brought from Uvea.

The author says (on page 222), "It is absolutely certain that the currents of emigration from one archipelago to another have been originally extremely frequent in the Pacific, and have left their traces still manifest. It is thus that the island of Hawaii in the north bears the same name as Savaii of Samoa, and also that of Hapai (Haabai) of the Tonga Group." But while the two former names are certainly identical, Haabai of Tonga has quite a different meaning to the others. The learned Doctor might have quoted very many more instances of the common name Hawaiki—at least a dozen—of which the Rarotongan name for New Zealand is one, i.e., Avaiki-tautau.

We must not forget that the people of Rakahanga Island, lying to the north of Rarotonga, also believe that a portion of their people originated from a migration hailing from New Zealand.

The article goes on to describe the form of government and administration in ancient times, and on page 227 tells us that the king (*ariki*) was assisted by ministers, exactly as was formerly the case in Niuē Island, which we note as an additional connection of the Uvea people with Niuē. The Uveans have also a chief's language, as in Samoa, Tonga and Niuē.

There is much in Dr. Viala's account of these islands one would like to reproduce here; but the chief reason we had in calling attention to the article was to show that the author's statement to the effect that these islands were settled by Maoris (though perhaps not the original inhabitants) is quite possible—nay probable.

MARQUESAN LEGENDS.

(Continued.)

NO. 3. TE HAATUTINA TE TAPU.

(Institution of the Tapu.)

E te Kopaa nui o Atea
Te Etua me te Pu,
Tutu ana to oe Pu,
A tani e ia te Fatu Atea,
Tani ua hatutia te Tapu
Tani e ia te tiki enata
Tani e ia te Tapu-kou,
Tani e ia tuia una te fenua haapua,
Tani e ia te Fatu Atea,
Tani te tae iho va etua
Tani mai te kotia va,
Tani mai te keei va,
Tani mai te tanu va,
Tani mai te fati va,
Tani mai te hina va,
Tani mai te panau va,
Tani mai te tua oa va,
Tani mai te pahu nuu va,
Tani mou pua titii ea i te aa-nui
Tani mou pua mea haakoakoa iho va,
Tani ua hee paevaeva iho mana
Tani ua hee paeva atu, paeva mai,
Tani e ua taetae ua hina
Tani ua fatia te ihe,
Tani ua fatia te koa,
Tani mea ui a kaana,
Tani he vahi koe nei o mua,
Tani ua hatutio te Tapu,
Tani te A, tapu tenei,
Tani te A, hakaei tenei,
Tani te A, mea kaana tenei
Tani e! koia te Tapu,
Tani e! koia te A kaana,

Tani e! au mia
Tani e! me kaana no te Fatu Atea
Tani eia, ē tiki enata
Tani kaohina te Fatu Atea
Tani pahumu o ia i te kaana
Tani hoho mohohi tani,
Tani hoho te A fifi
Tani hoho iho va etua,
Tani kaohia to atau Fatu Atea
Tani hoho, koia te Tapu,
Tani hoho mohohi tani
Tani hoho te tani koakoa
To matou etua, kaki eia matou tē A nei.

NO. 4. TE ETUA MAUIKIHIKI I AO. UEA TE HENUA.

(The spirit Mauikiiki of the underworld.
Upheaval of the land.)

Te Etua Mauikiiki i ao
O ia ua uea te fenua
Ma ta ia teine, o Māui,
Me to ia iima mana oko,
Tiputatia te upoko,
Hakaeke te ahi-tapu una te tohua.

Te Etua Mauiki i ao,
Teia na mou va nui,
Tau va ii oko mei i ao oa,
A ua hee te ahi una te fenua,
Te va ii nui, te va ii momo
Te teao na Mauiki e ono.

Ua va na ii mei i oto o te puta,
A na piki una i te ani,
A mota he Etua ke mana oko,
Eia ua tu tataeke,
Ua piki na ii i una oa,
Pehea na Kamaiko tiiia hakahua atou.

Kamaiko-nui, Etua o te anu
Etua o te pae ii anu,
Me toia iima nui mana oko,
Nekoneko te ahi i te nua,
A ua hai meitai,
Ia otoa te ahi-naenae.

Ua hai te ahi no na tumu
 Haatoitoiia te tau tama na Atea
 Ua hai te ahi no te kea me te one
 Hakatahi, hakatahi koara te ahi
 Tinai ae haamate
 Pupu te hava o te ahi.

O te Etua Mauiki i ao,
 A huahua a momoe
 A momoe Māui
 Una o te umauma
 No te Fatu hanai to Māui una vehine
 O Hine te ao ihe.

Mau kakiia i te iima
 O Hina te ao tu akiina
 Mou po vaia i te ii
 Mei toia vahi onaona
 Pehea a mota pau toia atii (?) i te kai
 No na metani ii ke heu ae.

Mau taitai i taia ona
 Iho ii i toia pito
 He pi ua hee anatu una
 Koakoa te mata iho ii,
 O iho ono te onai kua
 O te onai nui o te fenua.

Te tau va Etua penapena
 Ma te fetu a te pahi
 He mou tai pua'a mea nui
 Mea nonoho a vae vau
 Pua'a momo, pua'a nui
 No Atea te ahi me to atou pohoe

Hakahua iho va Etua
 Penapena hana mai
 He mau tai pua'a mea vae
 I na fenua i ao a una he to hua
 Pua'a meitai hakatahi
 No Atea te ahi me to atou pohoe.
 Atea te Fatu tikitiki una oa
 Atea te penapena o na mea otoa

No. 5. TE FANAU O TE PO, TE MEAMA, TE ATA, TE A, A TE
ONO, I TE PEPENAINA O TE HENUA.

(The birth of Darkness, the Moon, the Morn, the Day,
and Sound, at the creation of the Earth.)

Tietie te maama
Faiu i ao a na atu
O na mea hui ke
A mota poea kapua
Tupu i Papa-hua
Ua tupu pa eeke, eeke,
E eke i te momoe
E eke i te va,
Aa ka ia Atea
Tupu taia tama
Fanau Atanua
Peau Atea fanau tau tama
O te Po-nui o Atea,
A tuku atu na ia
Fau te teao tenei
Te Po-tanotano tana fenua otoa
O Vevau me Havaii
A mota hakaua kapua.

(Incomplete.)

(To be continued.)

NOTES ON MANIHIKI ISLAND.

BY D. B. WALLACE.

IN the "Journal" of June last there is an article by Banapa on Rakahanga and Manihiki in which is quoted a letter from the late Col. W. E. Gudgeon, in which the latter gives a tradition of the Manihikians that some of their ancestors visited an island named Nuku-mautere, inhabited only by women, and that one of the crew named Waikohu was killed by the women in the struggle for possession of the man.

In the years 1862 and 1863 I lived on Manihiki for twelve months, only one other European being on the island, Henry Williams, father of Henry Williams the present representative there of the New Zealand Government.

Having some slight acquaintance with the Maori language of New Zealand, I found very little difficulty in conversing with them. Many words were different, but with a little explanation I could quite understand them, and before I left the island I had completely mastered the Manihiki language.

In the first place Col. Gudgeon was in error in saying he was talking to a chief, for there were absolutely no chiefs in Manihiki. It was an absolute democracy, no man having higher rank than another. The only social distinction was the possession of wealth, which was estimated by the number of *Nis* (coco-nut trees) possessed by the individual; a man who owned 1,000 *Nis* being accounted of more importance than one owning 500. But the distinction was very very slight, making no difference in rank or marriage.

A young couple falling in love, no objection was made by any of their parents to their marriage, only it would be said by others that he or she was making a good match marrying one of so many *Nis*.

The Manihikians were a peaceable, loving and loveable people, and had no form of government or rulers till after the arrival of the missionaries from Rarotonga, of which I may tell you more anon.

Being young at the time I did not take much interest in their mythology. The statement of Banapa with regard to the Maui

mythology agrees with what I heard, but I very much doubt the story of Nuku-mautere as I never heard it, and think it is a modern story concocted from the following told to me by Henry Williams:—

At this time Henry Williams was an old man over seventy, and had lived in the South Sea Islands from his youth, principally, I gathered, between Tahiti, Paumotus and adjoining islands, but had settled in Manihiki, and taken a woman of that island to wife and left a large family.

According to him one of the traders from Tahiti placed a party of twenty or thirty Penrhyn Island women on Suwarrow Island to dive for pearl shell and pearls, who would be visited from time to time by a small schooner to collect the pearl shell and leave provisions for them. A man, a native member of the crew, managed to get left on the island when the schooner left, and was killed by the women in the struggle as to who should have him.

As this was told to me in 1863, and the event happened some time before that, it is safe to say that it must have been eighty or ninety years ago. I feel fairly certain this is the story on which the tradition has been built.

[We cannot agree with Mr. Wallace that the story of the island inhabited by women originated in the manner he suggests, for it is a very ancient story known practically in the same form to the Arabs, the Indonesians, and to the Maoris of New Zealand—in the latter case with some identical names as given by the Manihiki people. Dr. W. Wyatt Gill also collected a similar story in Manihiki Island as long ago as the sixties of last century.—EDITOR.]

NOTES AND QUERIES.

[298] Hawaiki Names.

In the "Transactions New Zealand Institute," Vol. LII., p. 57, in Mr. Beattie's interesting notes, "Nature Lore of the Southern Maori," he mentions several place names of the *titi* islands, where that bird is caught for food. Among these names is *Te-Ahi-o-Pere*. It is suggested that this is a Hawaiian name brought by the fourth migration into the Pacific, from Hawaii, at which group the people remained for a long period. The meaning of the name is "The fire-of-Pere." Now *Pele* is the fire-goddess of the volcano *Kilauea* on Hawaii Island. The goddess, or demon, *Pele* is also known to the *Paumotu* Islanders as *Pere*.

EDITOR.

[299] Poi Dances in New Guinea.

The following description of a dance performed by some girls in New Guinea, is to be found in a book published by A. C. Haddon, Esq., entitled "Head Hunters, Black, White and Brown." It seems very similar to the Poi dance of the Maoris. "Shortly after this seven recently tattooed girls walked in a row up and down the broad open space in the village in front of the *dubu*. The *Irupi* or *Viopi* dance was to be performed by them, and the pigs for the feast had been provided by their relatives.

"The girls walked in a somewhat stately manner and gracefully swung a cord of about three feet in length, to which a small netted bag was attached, the other end of the cord was attached to the waist-belt of the petticoat at the back. They swung it with the right hand, causing it to make a graceful sweep behind the back round to the left-side, where it was caught by the left hand—up and down the little damsels walked—well pleased with themselves, and fully confident that they were the centre of attraction."

G. J. BLACK.

[300] Three Fingers in Maori Carving.

In the "Notes and Queries," Note No. 291, Vol. XXVIII., p. 242 (December, 1919), is a note from the Editor calling attention to the "three fingers" on hands shewn in ancient carvings of Greece, India, and New Zealand, and asking for the original meaning.



I was lately reading an article in an old magazine, of 1898, and noticed that the writer (Mrs. Herbert Vivian), when visiting the harem of a noble in Tunis, passed through a doorway the door of which was thickly studded with nails of all sorts of patterns and devices. Such doors are a great feature of Tunis, and somewhere in the decoration is always introduced "Fatima's hand." (See illustration.) This is done for the sake of warding off "the evil eye." The marks on the hand are nails fastening it to the door.

Probably this is done as an Italian peasant makes the sign of "the horns" with his fingers to ward off the evil eye. If, however, in the East, the three fingers have this signification, and it is probably incalculably old as a custom, then the Mahomedans may have only adapted it and called it by the name of *Fatima*, the wife of their prophet.

I offer this as a suggestion, viz., that the three fingers on carvings by Maoris representing their great ancestors may have been intended to avert the evil eye.

EDWARD TREGGAR.



PROCEEDINGS. POLYNESIAN SOCIETY.

A meeting of the Council took place on 8th December, when there were present :
The President, and Messrs. W. H. Skinner, W. W. Smith, and W. L. Newman.

After reading the minutes of last meeting, the following new members were
elected :—

James Cowan, Dept. of Internal affairs, Wellington.

W. J. Williams, Town Hall, Dunedin.

H. R. H. Balneavis, Secretary, Hon., the Native Minister, Wellington.

Hon. Dr. Maui Pomare (Life Member), Minister in charge Cook Islands,
Wellington.

K. S. Williams, M.P. (Life Member), Matahiia, Tokomaru Bay, via
Gisborne.

Dr. Wi Repa, Te Araroa, via Gisborne.

G. Harper, Otaki, Wellington.

Revd. R. T. Kohere, Te Araroa, via Gisborne } Corresponding Members.
Revd. P. Tamahori, Tuparoa, via Gisborne }

The following papers were received :—

Ngau-taringa. By James Cowan.

Ninā Island Notes. By Luko (through Mr. Cowan).

Poi-dance in New Guinea. By G. J. Black.

Pileni Vocabulary. By Sydney H. Ray, F.R.A.I.

Pileni Texts. By Sydney H. Ray, F.R.A.I.

Polynesians on the Coasts of India.

The death was reported of Mr. Kenneth Wilson on 10th Oct., and that of Mr
T. W. Fisher, late Under Sec., Native Dept., on 24th Oct., both members of the
Society.

Two valuable gifts to the Society's Library, "Parkinson's Voyage," from Mr.
P. J. H. White, and "Mythology," from Mrs. Whitton, were acknowledged with
many thanks.

WANTED.—Copies of this "Journal," Vol. I., No. 3 ;
Vol. VIII., all numbers ; Vol. IX., No. 1 ; Vol. X.,
No. 1.—Apply, stating price, to Hon. Sec.

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Supplement to the "JOURNAL OF THE POLYNESIAN SOCIETY," for June,
1920.

Kava Drinking Ceremonies

Among the Samoans

And

A Boat Voyage round

'Upolu Island, Samoa.

By S. PERCY SMITH.

NEW PLYMOUTH.

PUBLISHED FOR THE SOCIETY BY THOMAS AVERY.

1920

1. The first part of the paper is devoted to a discussion of the

theoretical aspects of the problem.

The second part is devoted to a discussion of the

experimental results.

The third part is devoted to a discussion of the

conclusions.

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KAVA DRINKING CEREMONIES AMONG THE SAMOANS.

BY S. PERCY SMITH.

IT has been suggested to me that our members would be interested in the above subject, and as I had the opportunity of witnessing the function and its ceremonies in full force in Samoa, the following notes have been put together from my journal.

Seeing that Samoa has now become an outlying part of New Zealand under the Imperial Mandate, it has also been thought it would be of interest if a reproduction of my "journal," describing a boat-voyage round the island of 'Upōlu might be acceptable to our members; but I must apologise for having to make use of the personal pronoun so frequently. During that voyage many of the customs of the Samoans were to be noticed in their old form, and as these will probably disappear soon, it is well they be recorded even if in only a cursory manner.

It was in 1897 that I visited many of the principal homes of the Polynesians with the idea of definitely locating the particular islands from which our Maoris emmigrated to New Zealand in the fourteenth century; and the result of enquiries then made clearly showed that Tahiti and the Society Islands of Porapora, 'Taha'a and Ra'iatea, were the parts they came from. The results of the enquiry were embodied in "Hawaiki"—of which three editions have been published.

After returning from the Eastern Pacific, I left Auckland on the 2nd October for Samoa, and, after a somewhat rough passage in the mail steamer "Alameda," we reached Apia, the capital of Samoa, situated on the north side of 'Upōlu Island, on the 6th October, and anchored in the spacious harbour then formed by the coral reefs, with the town showing its white houses along the sea-front, embowered in coconut and other trees, with the high hills of the *tuasivi*, or main range of the island sending its spurs down to the flat on which the town is built, and with the prominent hill of Vaea, on top of which Robert Louis Stevenson is buried, standing out very clearly. The town of Apia at that time extended for about a mile along the beach, the western end of which was occupied by the Germans, the English, Americans and others dwelling to the east.

Kava Drinking Ceremonies.

On the extreme west the land advances northwards in a low peninsula named Mulinu'u, and on this the King of Samoa, Malietoa, dwelt with some of his people, while on the peninsula to the east was another native settlement, besides a few native dwellings in other parts. All of these were as usual sheltered by coconut, breadfruit, banana and other trees. In front of the beach laid the hull of the German man-o-war, the "Adler," which was wrecked with several other German and American war-ships in the terrible hurricane that occurred in 1889, when the only vessel that escaped was H.M.S. "Calliope." It has been said that she was able to stem this violent hurricane owing to the superiority of her coal, which came from Westport, N.Z., and so got out to sea, but with great difficulty.

On coming to an anchor we were soon surrounded by boats, among them those of the English, American and German Consulates with the boatmen dressed in distinctive clothing, and the National flags flying. At this time 'Upōlu and Savaii Islands were governed by the Consuls, the western island—Tutuila—being under the American Government solely. The natives appeared to me to differ slightly from other Polynesian types I had seen, probably due in large measure to the deeper brown of their skins, for they wear less clothing than the Eastern Islanders, and also due to the fact that nearly every one of them has yellowish or reddish curly hair, owing to the constant use of lime, which takes away the naturally black colour of their hair. They are a pleasant looking people however; the men fine stalwart fellows. Nearly all had articles for sale to our passengers, consisting of fruit, fans in great variety, necklaces of shells, tortoise-shell rings, or operculii—some of the latter very beautiful. The natives were very urgent that their particular boats should be used to land the passengers; they have a great eye to business, that is, if it does not entail much work, for the Samoan is not naturally very industrious. All were busy now preparing to go ashore, the ladies in brilliant dresses, the men in white, with extraordinary head gear for it was very warm, Apia being sheltered from the prevailing S.E. trade-wind. Just before leaving the steamer the Collector of Customs, Mr. Hay, formerly of Papakura, near Auckland, introduced himself, in whom I recognised a former acquaintance; he kindly offered to forward the object of my visit as far as lay in his power. The two brothers Studd (of the famous cricketer's family) who had been fellow-passengers from the Eastern Pacific, and myself were the only passengers remaining here. On landing, I went to the Tivoli Hotel, rather a good house, facing on the harbour, with a splendid balcony fifteen feet wide and eighty feet long. Here I found my old fellow civil servant, Sir Walter Buller, F.R.S., in the act of taking a photograph of Mrs. Strong, R. L. Stevenson's step-daughter, while Mrs. Stevenson was below on

the beach taking leave of their numerous Samoan friends, for all the family were leaving that day for America by the S.S. "Alameda."

Soon after having settled down in my quarters I had a visit from (our present Hon. Member) Wm. Churchill, Esq., the American Consul General. In him I found a man intensely interested in all Polynesian matters (which he has shown later by his many philological works on the language). Owing to his kindness I got an invitation to accompany him on a boat voyage round the island of 'Upōlu in the Consular boat, on his farewell visit to the various chiefs of the island. As Mr. Churchill was a first-rate Samoan linguist and a chief by adoption of the people, I was exceedingly fortunate in meeting him and joining in his *malanga*, as the natives call an expedition such as we were about to undertake.*

THE NORTH COAST OF 'UPOLU.

10th October. Soon after breakfast I got a note from Mr. Churchill saying that we ought to take advantage of the calm to start on our way to the east before the S.E. trades again set in. I went to his house at 11 a.m., and there found the Captain and some of the so called "Filibusters" who had arrived from San Francisco on their way to the Solomon Islands in search of a supposed hidden deposit of gold left there by some of the Spanish expeditions in the 16th century. They appeared nice educated young men, quite different from what was to be expected.†

We got away in the Consular boat, with four Samoans as a crew, all dressed alike in *lavalavas*, or kilts, white shirts, blue sashes and blue turbans, in which with their dark brown skins they look very picturesque. In the stern we flew the American flag, and our steersman was Mr. Churchill's *tulafale*, or "talking man," for, as a high chief of Samoa of course Mr. Churchill could not make his own speeches to the people we were to meet. There are a number of set phrases that have to be addressed to the chiefs of each different village which have been handed down from time immemorial; so many are the polite sayings, that they occupy a thick volume of type-written matter, a copy of which my friend gave me. Our *tulafale* was named Tui-Samau, a middle aged man who was armed with the insignia of his office, a Samoan fly-flap, a wooden or bone handle some eighteen inches long with a large tuft of dog's hair at the end.

* As I write this account, news comes that Mr. Churchill has lately been knighted by the King of Belgium, and made an Officier de l'Ordre du Leopold II. for services rendered during the war.

† This expedition failed in its search, and returned to Samoa in a deplorable condition in May, 1898, an account of which will be found in the Auckland papers of 20th May, 1898.

The northern coast of 'Upōlu has an outlying reef of coral along most of its length, between which and the shore the water is generally smooth, while the shore itself generally has a level space between the sea and the foot of the hills, always covered with trees, among which the coconut is very prominent. Here and there the spurs come down from the inland mountains forming abrupt cliffs of lava, around which the level land ceases. At about five miles from Apia we called in at Laulii, a pretty native village, of which Mr. Churchill is the chief by Samoan custom, and from which he obtains his native title of Vanivania, an hereditary title pertaining to the chiefs of that village. The title involves a good deal, for all the descendants of the deceased Vanivania become his relations for the time being and look to their chief for presents or other help.

As this was Sunday, we found all the people at Laulii in church, so we went in and were shown places in a prominent position. According to the custom introduced by the London Missionary Society, all the men sit on one side of the church, the women on the other, and my mat was among the ladies which I could see caused some amusement. The service was conducted with great decorum, but the hymn singing, in which all the congregation joined, was not so good, I thought, as that of the Rarotongans. After a long prayer by the native pastor, the service ended and all gathered outside the church where we shook hands with the principal people.* We were then met by a Samoan lady, Gese by name (Ngehe in Maori) or Le-ata-o-le-po (The shadow of night), who is Mr. Churchill's daughter, according to the arrangement by which he is Vanivania of this village. Le Niu (or the Coronut) is the chief of the village, while Gese is the *Taupou*, or village maiden, a most important position in every village. As the *Taupou* will frequently be mentioned during the course of our *mal-anga*, her functions may be mentioned here once for all. She is generally the chief's daughter, or is selected for her high birth and goods looks. Her special duties are to represent the village as hostess to the visitors; it is her duty to meet them as they arrive, to entertain them, see to their comfort and make herself generally agreeable, which, from experience, I can say they invariably do. They are exempted from all work and pay great attention to their personal appearance and bearing, so that they are really ladies in the strict meaning of the term, and would be so considered by civilized people. Their dress is invariably a bright coloured *lavalava*, or skirt, reaching from the

* It is well-known that the Rev. John Williams introduced Christianity to Samoa in 1830. At the time of my visit there were 179 churches under the London Missionary Society, 18 churches and 45 chapels under the Roman Catholics, while the Wesleyans have 64 churches, making 306 altogether in Samoa, with a population of about 38,000 souls.



A SAMOAN TA'UPOU, OR VILLAGE MAIDEN.

Burton Bros. Photo., Dunedin.



waist to the calf of the leg, above which is usually a garment in the nature of a blouse, often made of velvet reaching from the shoulders to the waist with the sleeves cut off at the shoulders, thus exhibiting their well formed arms and delicate hands (like all Polynesian women) which, as they do no work, are soft and clean. Of course they have bare legs and feet, and generally wear garlands of sweet-scented flowers round their necks. Their hair, like nearly all Samoans, is of a light chestnut colour, curly and short, the colour being due to the use of lime mixed with a decoction made of the root of some forest plant. When first the lime is applied, it gives a peculiar appearance to the hair, for every one appears to have on an orange-coloured wig. The *Taupous*, as has been said, are of high rank and are much sought after in marriage by the young chiefs. As a rule they are as virtuous as our own ladies, for it is looked on as a great disgrace to the family if one of them goes wrong. When the time comes for a marriage great bargaining takes place between the relatives of the pair as to the amount of *Tonga*, or fine mats (*sina*) that are to be given in exchange by the two families and villages, for all people of the two villages to which the contracting parties belong, contribute their share.

The mats (*sina*) referred to are of great value and often take a woman more than a year to make a single one. They are about as coarse as canvass, and are quite soft and flexible, generally white in colour and sometimes ornamented in patterns of other colours. One I saw (then in the process of making) was nearly all white with a little black figuring on it. These mats last for generations and often have names by which they are known in song. The Samoans value them more than any property they possess. We saw, everywhere we visited, neatly wrapped up bundles of these mats enclosed in *tapa* and placed on the cross-rafters of the houses.

The mat I saw making was due to accident; in an unexpected visit Mr. Churchill and I made to a house in which a *Tamaitai*, or lady of the house, was engaged in the making of one. The Samoan custom is that no man may see such a mat until it is completed. The woman was much confused at our entrance, and hastily covered the mat with *tapa*.

But to return to our voyage. The *Taupou* led us to the house set apart for guests, and when the men came she proceeded to make us some *kava*, a description of which ceremony I postpone to a later date. But just here I may state, that as every one has a special title given to them at *kava* drinking, I here got my particular name—Le Alii-sue-fanua, which was the nearest they could get to my official designation of Surveyor-General. It would mean "Director of Lands."

After the *kava* we again embarked and passed on along the shores to the eastward to a village named Solosolo, by which time it was nearly dark, but, this being Mr. Churchill's farewell visit he had to wait till *kava* was prepared and drank. 'The chief here was' Le Ota, the *Taupou*, To'omata, and another chief named Nepoliana (Nepolian).

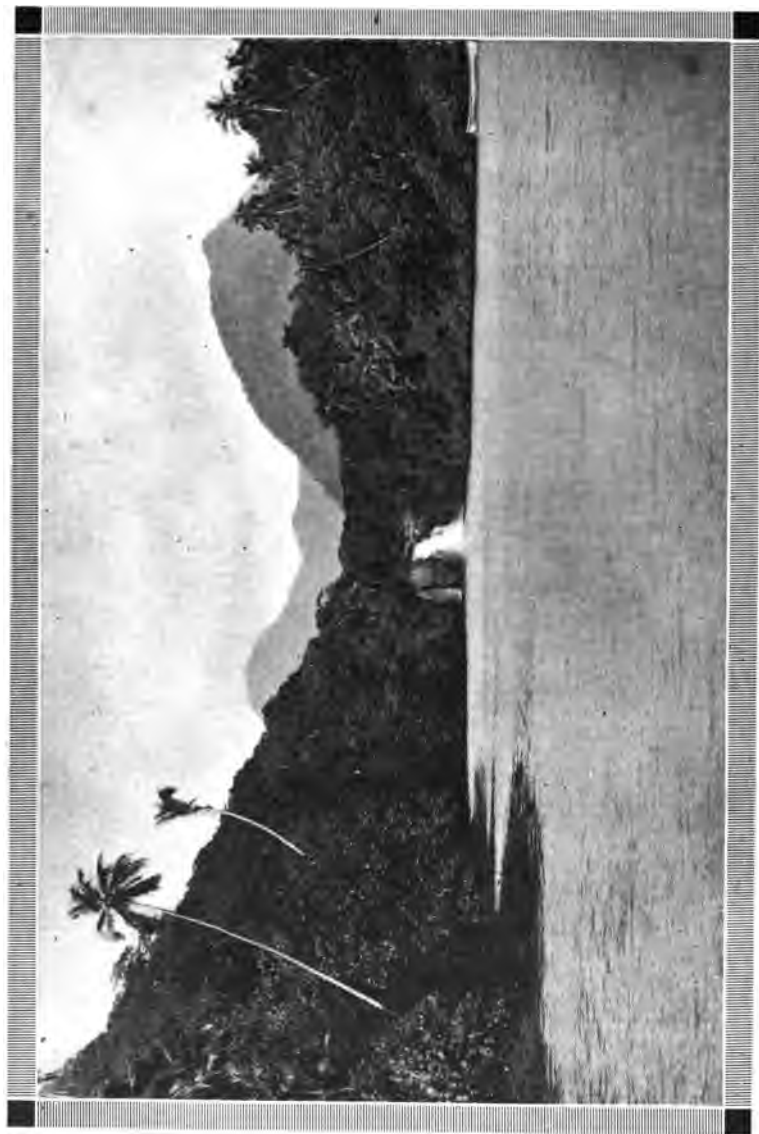
Starting again in the dark we reached Sa-lua-fata, another large village of which Le Vaelilo is *Taupou*, her other name being Le Lupe-a-Noa (or Noah's Dove). Here more *kava* was prepared for us, and while Mr. Churchill was talking (through his *Tulafale*) with the people, I had a long talk with an old beach-comber who had been settled here many years; but he did not seem to have profited by his long residence by acquiring much knowledge of the people. After *kava*, the *Aua-luma*, or companions of the *Taupou*, accompanied us to the beach to show us the way, for it was very dark, a proceeding they seemed to enjoy, judging by the laughter, but they carefully guided us to our boat.

The boat was now sent on, as the lagoon is shallow at this part, and as the moon had risen, Mr. Churchill, the *Tulafale* and I walked on along the beach and paths, under the coconuts, for some three miles, through the district of Lufilufi to the Fale-a-puna village, where we were received by the chief T'aua'a-Laulu, a magnificent specimen of a man six feet five inches in height and broad in proportion. His brother is even taller, being six feet seven inches high. The village *Taupou*, named Tonga, also met us, and then she at once prepared *kava* for us, while the chief repeated the usual complimentary speeches to his guests. As we came along the path this evening we passed the tomb of Tamasese, a well-known chief who had been the rival of the present king Malietoa, and who died a few years ago. By the time the speeches were over it was 11 p.m., and so we were very glad of the *taros* and fowls that were served up for our supper. After this more *kava*, and to bed, under mosquito curtains which our hosts always provided for us all the way round the island. Our beds were on the floor, which was covered with clean mats, while bed clothes are quite unnecessary in this climate—a suit of pyjamas is all that is required.

October 11th. We had to wait here at Fale-a-puna until 10 a.m., to allow the chief Laulu to prepare a return present of food for that given by Mr. Churchill the previous evening. It consisted of a cooked pig, *taros*, fowls, etc., enough to last our party for seven or eight days. The Samoan cooking is bad, the pork and fowls so underdone and tough one can scarcely eat it. The *taros* are the only good things; but we had brought with us some tins of soup which the head boatman—Tanoa—served up every meal. The coast we passed along yesterday was somewhat monotonous, low-lying fringes of level land

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FALEFA BAY AND FALLS, SAMOA.

Durien Bros. Photo, Dunedin.

covered thickly with coconuts and breadfruit trees, alternating with forest clad bluffs, and backed by the mountains a few miles inland, up to which the country slopes in easy grades; it is everywhere densely wooded.

After breakfast we sent the boat on, and walked along the native path following the coast, through several villages shaded with coconuts into Falefa Bay, which was one of the headquarters of the exiled king, Mata-afa, and where lived the first of the Tupua family* renowned in Samoan history, and from whom Mata-afa descended. Falefa is a much deeper bay than usual, and at its head enters a fine stream, the mouth of which forms an inlet; this place is also used as a harbour for ships. Here we were joined by the boat and then pulled up this pretty inlet, down to the margins of which the forests come, and at its head is a fine waterfall, with a considerable extent of level and undulating country beyond.

On pursuing our voyage towards the east we found the wind and sea had got up and was right ahead of us; and as we had to pass outside the reefs to avoid some bluffs, we found it very rough, and though the boat is an excellent one we got wet from the lap of the waves. About 2 p.m. the weather looked very bad indeed to windward with a heavy squall coming on, so we decided to make for the shore, and ran into a narrow pass in the reef which here is very close to the land. There was a village named Sauona where we landed, the chief of which is Sama-i-vao who welcomed us as usual, and as soon as the girls could be got together they proceeded to make the inevitable *kava* for us.

Staying at Sauona we found another *malanga*, or travelling party, from Tutuila Island the easternmost of the three principal islands of Samoa, and their *Taupou*, named Ufanga-lilo, a very pretty girl who, together with the *Aua-luma* of Sauona, did the accustomed honors of the place. The village is prettily situated along a strip of level land facing the sea and at the base of high wooded mountains. The village has two churches, though there are only about twenty-five houses in it.

As it was late, we decided to stop here over night, and in the evening the young people gave us a *siva*. This is the Samoan national dance, if it may be so called, though it is not really a dance at all any more than the Maori *haka*, which we call a posture-dance. The actors, about twenty in number, occupied one end of the house, which, like all others in Samoa, is oval in shape, and the audience sat round the rest of the house, everyone sitting cross-legged, which

* There are references to this Tupua family in the Rarotongan history as long ago as about the twelfth century. Mata-afa was exiled from Samoa by the Germans in consequence of local wars.



A VA'A-ALU-ATU CANOE, SAMOA.

rule, inferior to those of the Eastern Pacific. The bonito is only found far out at sea, so these hardy fishermen have to face the rough seas and winds. The native name for this kind of canoe is *Va'a-alu-atu*, and it is decked in at the fore and aft ends, with an open space in the centre for the two paddlers. The canoes are about fifteen to twenty feet long, and are built up of small pieces of wood sewn together with sinnet. Behind the steersman they carry a long bamboo rod to which is fastened a line and shell-hook (*pa*) which latter trails along over the stern, with the foot of the rod resting against the steerer's back, who, when he feels a bite, hauls in the line. The bonito like the *kahawai* of New Zealand, can only be caught while the canoe is moving rapidly through the water. These canoes are very pretty models; they use an outrigger.

EAST COAST OF UPOLU.

At the east end of 'Upōlu our course was south, between the mainland and four small islands called Fenua-tapu, Nanua, Nu'u-tele and Nu'u-lua which sheltered us somewhat from the heavy seas. Shortly afterwards we turned towards the reef, which again lies some distance off the land. As we approached the line of breakers, the great waves were dashing on it in curling ridges of foam that looked very formidable, nor was any sign of a pass to be seen. But our *Tulafala* steered boldly on to what appeared certain destruction, until as we got to the edge of the reef a small opening appeared not more than twenty-five feet wide, into which the following surf carried us safely. In a moment we were in the smooth waters of the lagoon, thankful to have left behind the mountainous waves outside. Here we followed a crooked channel through the "bosses" of coral and very soon reached the beach, where Mr. Churchill, the *Tulafala* and I landed, and then walked half-a-mile along the beach to the village of Amaile. Just below the village on the beach among the rocks bursts forth from the low cliff of volcanic rock a very fine spring of clear fresh water, Le Vai-a-Tama which is celebrated in Samoan history; but most interesting to us and our immediate wants as furnishing a splendid place for a bathe, which we were not slow in indulging in.

On the terrace above the spring is the village of Amaile, just like all other Samoan villages, with oval shaped houses open to the air up to the eaves, with rough gravel all round and fine gravel inside the houses, the whole shaded as usual with beautiful breadfruit and coconut trees. A new church was in course of erection. We went straight to the house of Tufuola, the only son of the exiled Mata-afa, whose wife received and welcomed us, and then sent away for her husband. On his arrival we found him to be one of the pleasantest looking of the Samoan chiefs I had seen; he is one of those who prides himself on keeping up the old style of native courtesy.

THE KAVA CEREMONY.

Guests on arriving, like ourselves, approach the house slowly in order to allow the women time to spread mats on the gravelly floor of the house. We always enter at the side of the house, never at the end, for that is the place of honor reserved to the chief of our hosts, and in this country it is becoming to appear modest. If the chiefs are at home they advance and shake hands, saying, "*Talofa*" or "*Talofa-lava*," meaning "love to you" or "great love to you." Every one then sits down cross-legged, the *Tulafale* on Mr. Churchill's left, I on the right, and one of us sitting with his back against one of the double posts supporting the side of the house, for that is the proper position, not against one of the single posts. It is very rude to sit with one's legs pointing towards any one else in the house, because the soles of the feet are thereby seen. If a change of position is required on account of the fatigue of sitting cross-legged, then the proper thing to do is to draw up one of the floor mats over the feet.

On Tupuola's arrival and that of some other chiefs, the usual complimentary speeches were uttered, which I copy here from the book of "*Fa'alupega*," kindly sent me by my travelling companion. There are many other "sayings" applicable to this village, but one group will suffice. These are spoken by the *Tulafale* on behalf of Mr. Churchill, but I have not got the responses of our host. A considerable interval occurs between the utterance of each sentence, while all present sit cross-legged in solemn silence:—

"Tulou-na a 'oe le Aua-luma. "Saving the grace of thee, the
Aua-luma.

Tulou-na a Lau Sūsuga a Tau- Saving the grace of thy Sūsuga
iti'iti alii tua 'i le itu o Matua. Tau-iti'iti who art the chief up-
standing among the Elders.

Tulou-na a alo tutusa o le Mata- Saving the grace of equal sons of
'afa. Mata-'afa.

Tulou-na a Tama a pa'a. Saving the grace of child of the
crab.

Tulou-na a le Tama āiga." Saving the grace of the child of the
family."

Our *Tulafale* now produces a piece of *kava* root, and creeping outside the limits of the house, presents it to the *Tulafale* of our host, at the same time making many depreciatory remarks as to the quality of the root. He says, "I present this root with many apologies, for it is of so execrable a kind that it is not worthy of this company of chiefs." Our host's *Tulafale* takes the root, examines it carefully, and says, "Why, surely this is the finest specimen of *kava* root I have ever seen; many, many thanks." If the visitors have not roots with them, the



AN OUT-DOOR KAVA DRINKING, SAMOA.

Burton Eves. Photo., Dundee.

host's *Tulafale* comes quietly behind the guests' *Tulafale* and gives him a root. The root is now handed over to the *Aua-luma*, or bevy of young maidens, who always accompany the *Taupou* and aid her in making the *kava*, entertaining the guests, etc. Three or four of these ladies were sitting in a row on the opposite side of the house to that occupied by our party, with the *kava* bowl, or *tanou*, in front of them. The girls now proceed to wash their hands in coconut shells which are slung two and two together, the water being poured into the open hands by one of the others. After this the girls very carefully rinse out their mouths, and fill them with fragments of the *kava* root which has been pounded up on a stone for the purpose. These fragments they proceed to masticate until reduced to a pulp, which is then cast into the bowl. The above is the proper and ancient method of preparing the root, but it is now more generally pounded up with a stone. The bowl, or *tanou*, is made of wood, circular in form and generally about eighteen inches in diameter and six inches deep; it stands on six legs, and is usually highly polished; the inside is of a light purple colour caused by the stain of the *kava*; and this is also the case with the cups made of half-coconut shells very highly polished and often carved.

The chief girl (but not the *Taupou*) now takes a long whisp of white hibiscus bark (*Fau*, or *Purau*) and with it works the pulp backwards and forwards in the bowl for some time; then gathers up the fibre in a roll and twists it in a graceful manner, always the same, to strain out the liquor into the bowl, water having been added to the pulp previously. She then hands the whisp to one of the attendant girls who flicks out all the insoluble matter of the *kava* root. This is repeated several times until nothing is left in the bowl but a soap-sud coloured liquid, which is now ready for serving.

By this time the *Taupou* has taken up a position in front of the girls, and taking one of the cups she fills it with the prepared *kava* from the bowl, which she does by dipping into it a whisp of fibre and twisting it draws the liquid into the cup. But before doing so she says :

"*Ava* taute i le afiafi,*
"*Ava taute i le taeao.*"

"*Kava prepared for the evening,*
"*Kava prepared for the morning.*"

The presiding chief says :

"*Ia faasoasoa ma sue foi.*"

"*Make it ready and dilute it.*"

He adds :

"*Toe sue.*"

"*Further dilute it.*"

* While *kava* is the usual name, the Samoans, Hawaiians and Tahitians not having the letter "k" in their languages where others use it, use the word '*Ava* instead.

The *Taupou* says :

“Silasila ma le manū, ‘ua tonu “That is correct and now bless it.”
ma le manū.”

At this all present clap their hands. The host's *Tulafale* then says :

“Au mai le ipu a le ali'i . . . “Give the cup to chief so and so.

Lau ‘ava a Tui-samau.” *Kava to Tui-samau (our Tulafale). ”*

Great care is taken to ensure that the cup is first taken to the person of principal rank in the company ; it is the duty of the *Tulafale* to call out the names in their proper order, and woe betide him if he makes a mistake. Every one at a *kava* drinking has a special name for that occasion. I have already stated that mine was Le Alii sue-fanua. These names are called “*Se ingoa ipu*,” or cup names. In our case the rule was that Mr. Churchill's name was the first called under his native name Vanivania (I think), then myself, then the principal chief present, or the *Taupou*, then our *Tulafale*, whose cup-name was Tui-samau, and so on through the names of those present. On naming the person to whom the cup is to be presented, all present clap their hands.

The *Taupou* now arises, and taking the coconut cup in her hand, advances to the person who has been named, who claps his hands, and as she advances, she holds the cup up to her forehead, and at two paces from the recipient, with a graceful movement brings the cup with a curve outward from herself to near her feet, and with another curve delivers the cup to the recipient, who spills a few drops on the floor or over his left shoulder as a libation to the gods, saying at the same time :

“‘Ia taumafa ‘ava le aitu ia “Let the god drink *kava* that this
matangofie le fesilasila lenei.” gathering (lit., this seeing one
another) may be pleasant.”

The girl meanwhile has retreated to the central posts of the house, and stands there while the recipient drinks, after which he gives the cup a twirl and sends it twisting over the mats to the girl's feet. And so it goes on until all have drunk. Generally the *Taupou* will not partake of the drink, but just gives the bottom of the cup a flick with her finger, after which a few drops of the liquid are added to the contents of the cup before it goes to the next name called.

After going all round, he who has called out the names receives the last cup, at the same time saying :

“Le ‘ava ‘ua motu, ‘ua matefa “The *kava* is broken off, the strainer
le fau, ‘ua pa’u le alofi.” is poor, the company of chiefs has
fallen down.”

Thus ends this ceremony, which is a very pleasing one to witness. The decorum of all present makes it somewhat of a solemn ceremony, while the graceful movements of the girls with their bare arms are all

very pleasing. *Kava* is usually spoken of as an intoxicating liquor, but it does not affect the head at all, though it is said that frequent indulgence in it tends to an unsteadiness in the legs, and eventually drinking to excess produces a scaly appearance of the skin. It is a refreshing drink, very slightly exhilarating. The shrub from which the roots are obtained is so like the New Zealand *Kawakawa*, that it is difficult to tell the difference when growing; but botanists find a distinction as proved by the names, that of New Zealand being *Piper excelsum*, while the island variety is named *Piper mythicicum*.

After the *kava*, comes the talking, always conducted in such low tones of voice that it is a wonder how those on the far side of the house can hear at all; but it is the correct thing for chiefs to speak in a low tone so that the voice does not grate on the ear—from which some of our civilized assemblies might take a lesson. All the time the talking is going on the girls are preparing *selue*, or native cigarettes, which they light and then hand round, when each one takes a few draws and passes it on. The native cigarette is made of a piece of native grown tobacco rolled up in a dry leaf. It is pleasant smoking though rather strong. I have omitted to mention, in its proper place, that while the *kava* is being prepared some of the girls bring round garlands of sweet-scented leaves, or the hard red segments of the pandanus fruit, also scented, and hang them round the necks of the guests.

One often sees, before the *kava* drinking, one or more of the people present with his feet, as he sits cross-legged, covered with a mat. This is a polite way of indicating that he is there only by the indulgence of the chiefs in whose company he is not fit to sit until *kava* has been drunk.

When the talk was over some one of our hosts says, "We are going," and all leave the house but the *Taupou* and her *Aua-luma*, or attendant girls, who remain to entertain the guests, which they do by conversation and singing.

In the afternoon and before the meeting described above, Mr. Churchill and I took a walk for about four miles south of Amaile, through a succession of villages all exactly alike, and situated along the coast of Aleipata as this part is called. We passed a couple of houses belonging to some Mormon Missionaries, and called on the principal *Tulafule* of the Aleipata district who lives at Salea'a-mua, and is named Tapua. He is an enormous man, of considerable age. The usual complimentary speeches were made. The old man sat with one of the floor mats drawn up to his chin, and on asking Tupuola the reason of this afterwards, we learned that this was the correct behaviour in one who had just arisen from sleep and had not had time to wash out his mouth before speaking to chiefs.

We passed a Roman Catholic Church of large size, and called on the Père who, however, was not at home. Then on to a house where several Sisters of St. Joseph reside and teach school. The Lady Superior was a pleasant looking French-woman, as were two of the Sisters who hail from Wallis or Uvea Island, the other a good looking Samoan woman. The Lady Superior was urgent we should speak French, but our modesty did not allow of that, so they dropped into Samoan, while the Samoan woman talked English to me. From here we returned to Amaile by boat.

SOUTH COAST OF UPOLU.

13th October. Started late, as the return presents from Tupuola had to be cooked before we could leave. Mr. Churchill and I again walked for some distance along the coast passing the extreme eastern point of Upōlu, a place that is celebrated in Samoan history, where these people after suffering defeat at the hands of a Tongan invasion, arose and drove their enemies before them to the western end of Upōlu, where the peace known as Matamata-mē was made, and the name of Malietoa as that of the kings of Samoa first came into use. This event happened about the middle of the thirteenth century.

Passing between the south-east point of Upōlu and the Nu'utele Island, our course was now west along the south shore of the former. After passing out of the reef-enclosed lagoon into the open sea we were at last able to use the sail of our boat. The south-east trade wind carried us along at about half-a-mile from the shore, which from a rocky promontory jutting out toward Nu'u-tele (an island mentioned in Rarotonga traditions) is high and steep for many miles, with here and there a little flat land along the bays, where a few native houses could be seen. The surf, which was rising with an increasing trade-wind, prevented our landing at Lepa, above which rises the extinct volcano of Fanganga; so we sailed on.

The heavens now became overcast, with black fearsome looking clouds that in another climate would indicate a big storm; but although there was a downpour of rain not much wind accompanied it, though it still looked very bad to windward, and I was therefore glad when we got to a pass into the lagoon which leads to Fale-a-lili harbour. This was a fine broad pass; and here we were overtaken by one of the big open boats for which Samoa is now celebrated, and which had been overhauling us for many miles past. It contained about forty natives under our fat friend Tapua who was collecting the taxes. These boats are built like whale boats and are of very large size; they sometimes pull as many as twenty oars on each side; they are so long that one would not care to face a heavy sea in them.

Soon after, we landed at the Mission Station of Satala, but found the resident Missionary away at Tutuila Island. We walked on from here along the native path, while the boat passed through a shallow part of the lagoon. The villages are not so numerous along this part as along the northern side of 'Upōlu. It was very hot as we marched along barefooted, notwithstanding the shade of the trees. About 2 p.m. we reached Evans' store at Fale-a-lili. Mr. Evans and his pleasant looking Samoan wife, made us at home at once, and gave us some lunch.

In the evening we paid a visit to the German station in charge of Herr Johnsen, and we found staying there Herr Otto Reedel, the General Manager of the German "Deutschen Handels Plantagen Gessellschaft fur Sudsee Insulen" (more generally known as "The Long Handled Company"), in whom we found a pleasant and courteous gentleman speaking excellent English. Lager beer was the order of the day, and then back to Evans' after arranging with the German party to accompany us to Le Ana-taisulu on the morrow.

LE ANA-TAISULU CAVE.

14th October. Loafing about in the morning while Mr. Evans dispatched a lot of copra by his New Ireland boys (Melanesians from the Solomon Islands), for the Samoans are no good at this work, they prefer to idle about amusing themselves. It was here I saw one of these nearly black boys tattooed like a Samoan. Every Samoan above the age of twenty is fully tattooed from the waist down to the knee in a pretty open pattern which, at a distance, makes them look as if they wore knee-breeches of lace. In the afternoon, finding the Germans could not join us, we started for the cave, Mr. and Mrs. Evans, two Samoan girls, and the boat's crew. The cave is about a mile inland, the way to it leading through the forest. The latter has a large number of trees unknown to me, and a great variety of creepers, besides a fern-tree or two, but none to equal our New Zealand *Mamaku*. I noticed our New Zealand *Para-tawhiti* growing luxuriantly, and a species of the *Areca* palm so like the New Zealand *Nikau* that one could not tell the difference—indeed they are both of the same genus.

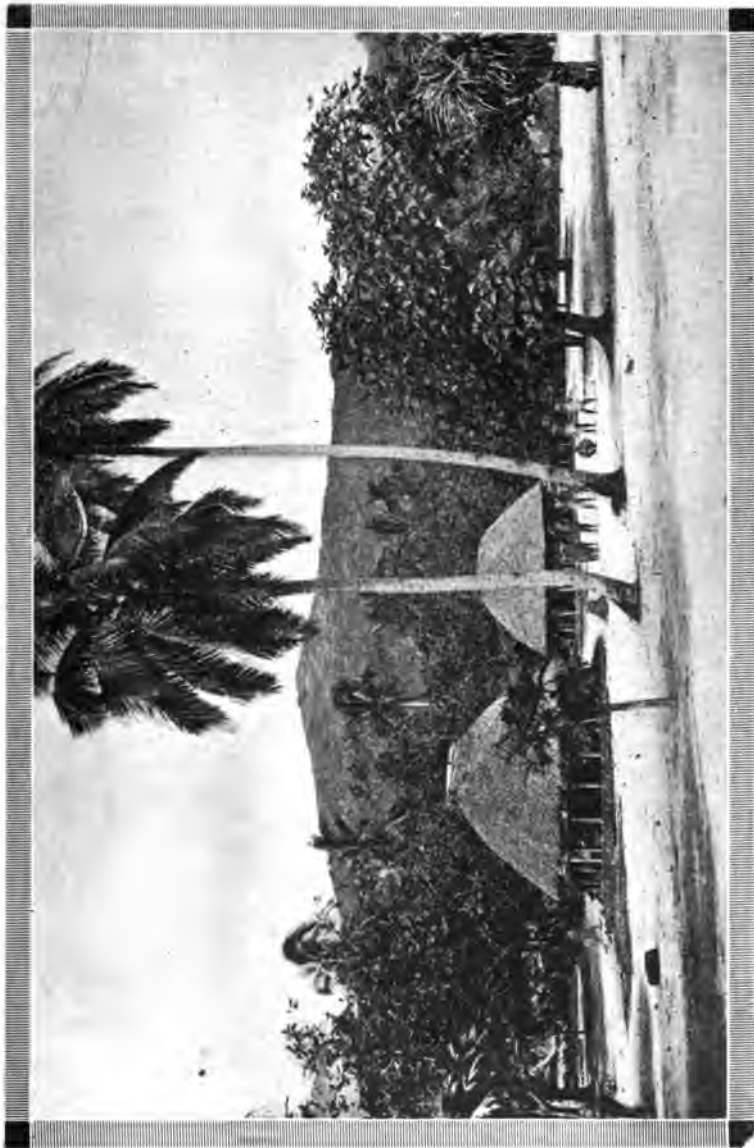
The cave of Le Ana-taisulu is what is called, by geologists, a lava bubble, formed by the more rapid cooling of the outer part of a lava stream, which allows the fluid and hotter interior part to flow away, thus leaving a cave. The cave is on the flat land with a slight hollow leading down to the entrance, which is a hole six feet by three into which we had to crawl, and then descended some forty feet to where the cave became much larger, and the floor level, which had been paved by the natives in former times, with flat stones in order to facilitate access to the water. We proceeded onwards for perhaps two hundred

yards when we came to the water which is fresh and beautifully clear and cool. Before entering the cave every one had discarded their clothes and donned *lavalavas*. And the natives had made each of us a torch by filling bamboos with kerosene. On reaching the water we all entered amidst the shouts and laughter of the natives, our biggest boatman, Vaenga, taking my hand. It got deeper and deeper, until the water was up to my chin, when I came to the conclusion the place was not good enough for the Surveyor-General of New Zealand to be drowned in, so I turned back, while Mr. Churchill and the girls swam on into the darkness, each holding a torch in one hand. The sight was a very pretty one with the reflection of the torches in the water which also lighted up the roof and sides composed of lava rocks. The natives were screaming with delight, dashing about in the water like so many porpoises, while some held the torches above. The cave runs in a long way filled with deep water, but otherwise of no particular beauty, as the rocks are bare and of a sombre hue.

We afterwards returned to Mr. Evans' and spent the evening in reading and playing cribbage.

15th October. We left Fale-a-lili at 8 a.m., and pulled out of the lagoon into the open sea, and then along the coast to the westward. There is sheltered anchorage for ships within the reef at Fale-a-lili, and a fairly good entrance. We passed along the coast for four or five miles, which is formed by an old lava flow from the mountains in the interior. It presents a bold rocky face to the great waves of the Pacific, this being on the windward side of the island and constantly exposed to the S.E. trade-wind, which waves are doing their best to undermine the cliffs, and form caves of which there are many, besides isolated rocks cut out of the black basaltic lava. The cliffs are not more than forty feet high, but they present faces so steep that I saw no place where any one could climb up them in case of shipwreck here. The tops of these cliffs seem to be covered exclusively with a growth of *Pandanus* trees; the coconut is quite absent which is a strange feature, for usually they line the shore everywhere in all the islands I have visited.

At the west termination of these cliffs we entered the lagoon again not far from Siuma village, and then pulled along in the smooth water close to the land. We had already had our usual heavy shower of rain, and now it was very hot, notwithstanding which my friend had a snooze in the stern-sheets, with his face fully exposed to the sun, consequently he was "done nicely brown." We soon after landed to walk as the cramped position in the boat became urksome, while the boat went on, the boys singing their pretty boat songs in time to the oars, which leads me to say that the Samoan music is much more harmonious than that of other branches of the Polynesians I have met. We passed in our walk village after village, at one of which we called



A TYPICAL SAMOAN VILLAGE WITH COCONUT AND BREADFRUIT TREES.

Burton Bros. Photo., Dundin.



in to see one of my friend's "daughters" (according to Samoan custom), and found her making one of their fine mats. Of course we had to have *kava*, with floral decorations. Then on again under the partial shade of the coconuts to Vaie'e-i-tai, where there is a store. From there we crossed an isthmus and came out on to a pretty sheet of water known as Vaie'e, where the boat was waiting. We pulled across to Vaie'e-i-uta and landed. The village *Taupou*—a very nice looking girl—coming down to the beach to welcome us. Then *kava*, and dinner.

In the evening the *Taupou*, whose name is Fa'a-ofu-tumua, two other girls and some children performed a *siva* for our entertainment, but as her *Aua-luma* were away, it was not nearly so good as the one I have already described. The chiefs here are named Tafto-ula and Teu.

Coming along the path to-day we crossed a stream named Mulivai-o-Ata, which bounds the two village lands of Mulivai and Ale, Filipo being the chief of the former. The interesting thing about this stream is, that its name has been preserved in Maori traditions as Muriwai-o-Ata. There was the usual new church building here. These people carry to an excess the covering of rough lava stones in their village, for it is unpleasant to walk over. The village is built on top of a lava flow, on which, however, there are trees and shrubs growing. Below the low cliff several fine streams of fresh water gush out.

16th October. Started from Vai-e'e-uta (which is almost the same name as the island on the way from Auckland to the Thames, Waiheke) early, and with a really fine fair wind passed out of the pretty Vai-e'e inlet and through a pass in the reef, and then along the coast westwards. The country all round here and for some distance inland is level and undulating, rising gradually to the Tuasivi (Tua-hiwi, in Maori, the ridge) or backbone range of 'Upolu. But for the stones it would be a fine country for settlement, and yet will bear crops of coconut for making copra probably.

AANA DISTRICT, WEST END OF 'UPOLU.

I should have mentioned that the posts of the house we stayed at last night were made of tree-fern stems, apparently exactly like the New Zealand *wheki* tree-fern, which I had not noticed anywhere before.

So with a flowing sheet we passed Le Fangā Bay which is a pretty place, and behind it rises the extinct volcano 'Tofua-tuana'i, and then entered the lagoon again by a narrow pass near a bay named Fangalei, which is the Samoan equivalent of our Whangarei, north of Auckland; just opposite is the village of Fale-latai. We had now reached the district of Aana, distinguished for its extent of level land, and on this account it presents no interesting features, the monotonous rows of coconuts lining the shore preventing a view inland, for we kept quite close to the beach all along here. The wind held and we soon reached

Muli-fanua (the same name as the North Cape of New Zealand meaning "the lands' end"), the extreme west end of 'Upōlu, and just a couple of miles off the shore is the island of Manōno, enclosed in the same reef as the main island. I scanned the gentle declivities of this island to see if any feature could be identified with the Uru-o-Manōno of Maori and Moriori legend, but its bush clad slopes with several small villages half hidden in the trees lend no aid to such an identification. And indeed we learn from Rarotongan traditions that the incidents of the Maori story took place at Haabai of the Tonga Group, It was here at Manōno that the rival king Mata-afa—whose name in courtesy language is Lau-ifi-afa—surrendered himself to the German and British men-of-war after the battle of Vaitele in 1892-3, after which he was exiled to the Marshall Group.

The trade-wind now failing us as we were under the lee of Upōlu, we had a long pull along the west and north-west coast within the lagoon, to the German station, where we were kindly received by Herren A. Krueger, the Manager, Duesterdieck, and Reedel, the General Manager, who had preceded us here. Lager beer as usual, then a very acceptable bath, then dinner, at which two Solomon Islanders waited. In the evening we had long talks on Polynesian Philology, all the German gentlemen talking good English. It was a treat to sleep in a bed again; for the Samoan only supply mats over a pebbly floor. At this place there is a harbour within the reef where large ships load copra for Hamburg.

APOLIMA ISLAND.

17th October. Parted from our kind hosts, but before leaving we witnessed a very solemn kind of dance by the Solomon Islanders, for what purpose we knew not. Their dance seems to be confined to constantly changing places to the beat of a drum. These people—who are engaged as laborers on the coconut plantations—are quite different to the Samoans, very dark though not black, with the characteristic negroid hair, and beside the stalwart Samoans look like pygmies.

We retraced our steps to the west, past the north end of Manōno Island, and the little islet of Nu'ulopa, on our way to Apolima Island, which lies about half way across the Straits separating 'Upōlu and Savāi'i Islands.

Outside the lagoon a big sea was running, but we soon drew near to Apolima which is only two and a-half miles beyond Manōno, and as we did so, its volcanic character became very apparent. We pulled in near the shore to observe it more closely, and then I discovered a new phase in my friend Churchill, viz.: that he was a good geologist as well as author, editor, special correspondent, explorer, yachtsman, diplomatist, and above all, linguist, for he knows many languages and



APOLIMA ISLAND FROM THE NORTH.
Sketch by S.F.S.

is acquainted with the construction of some forty of them. It is a loss to Samoan history that he is leaving this month for America. The Samoans will lose in him a good friend.

We then approached the north-west side of Apolima (which name means "the hollow of the hand," and after which I suspect the Aparima Island in Foveaux Straits is named), and suddenly the surrounding cliffs gave way and a narrow passage some forty feet wide, opened up between the black lava rocks in which there is somewhat less surf than the towering waves that dash against the outside cliffs of the island. A dozen strong strokes from our crew and our boat is landed on a sandy beach within the crater of the volcano. The little harbour is not more than an acre in extent, and behind it the level bottom of the crater is covered with a luxuriant growth of coconut, breadfruit and other trees, while the nearly perpendicular walls of the crater rise up to a great height, reflecting the sun's heat on to the vegetation below. About a dozen native houses peep out from among the trees, with, of course, a church. It is a beautiful spot, but what an oven it must be on a sunny day!

The girls of the village made *kava* for us while the elders recited the usual complimentary phrases. We were charmed with this pretty place, with which are connected many incidents in Samoan history. In former times of war the people used to bar the passage into the crater, and thus prevent an enemy from landing, for it is quite impossible to do so outside owing to the steepness of the crater walls. After an hour or more spent with these people, we returned to the main island, and after calling again at the German station passed on our way to the east; but the usual heavy squall coming on we were compelled to run ashore for shelter at Satafuala village, where we were welcomed by the village *Taupou*, named Toa, a very pretty girl; and found settled there the refugees from Manōno Island. We were wet and tired, so decided to stop at this place for the night, and were as usual indulged in *kava*, dances, etc., by the people.

ALONG THE NORTH-WEST COAST OF 'UPOLU.

18th October. We got off soon after daylight and pulled along the shore with the tide in our favour, still within the reef, until we reached Le Ulu-moenga at six a.m. Here we very coolly marched into the drawingroom of the Resident Missionary—whose name has escaped me—and waited until some one got up. I felt very shame-faced about our proceedings, but the Consul-General assured me it was alright and *fa'a-Samoa* (Samoa custom). Presently a bright little lady appeared in the person of Mrs. Newall, wife of the Rev. J. E. Newell, of Malua, who was at this time in New Zealand for a change. She gave us a capital breakfast, the lady of the house, a

new-comer, being unwell. Our hostess is the daughter of my good and lamented friend the Rev. W. Wyatt Gill, D.C.L., Polynesian scholar and author, and her husband and I have frequently corresponded on Polynesian matters, so she knew who I was.*

After thanking Mrs. Newall for her hospitality, we adjourned to a large native house where there was a gathering of the people to meet Mr. Churchill. Of course they gave us *kava*, etc., and though very courteous as usual, the chiefs seemed under some restraint, due, Mr. Churchill says, to the fact that these people are followers of the exiled Mata-afa, and do not acknowledge Malietoa as king.

We then passed on along the coast for some miles, which has many villages, churches and coconut groves, backed up by the *tuasivi* main range, to Malua point, a very pretty place, one of the London Mission Society's stations. Here are two mission houses, facing the lagoon down to the smooth waters of which pretty lawns extend. Here we found the Rev. and Mrs. Goward, of Apia, staying for a change, and they were kind enough to give us dinner, after which Mr. Goward and an intelligent young Samoan student showed us round the establishment. A new and very fine lecture hall has just been finished here, named the "Jubilee Hall." It is quite unexpected to find so fine a place in Samoa. Then we saw the students' quarters, houses built of coral arranged in a quadrangle. Being vacation time the students are away, but during term there are one hundred and eighty students here training, mostly as Missionaries to the out islands, of which Samoa has already furnished a large number. Malua is the prettiest place I have seen in Samoa, and Mr. Newall is to be congratulated on the excellent order in which every thing is kept.

After dinner we again started on our course to the east, passing close to the shore everywhere, which is low and lined with little villages, and at five p.m. reached Apia, our starting point.

Thus ended an eight days' voyage of over a hundred nautical miles, and although we had some rain each day but the last, one does not feel the wet as the rain is quite warm. Thanks to the Consul General I have certainly had an opportunity of seeing the Samoan people under peculiarly favourable circumstances, which brought to the fore many of their old customs, and perhaps showed them in a more favourable light than usual.

* On my second visit to Samoa on my return from Honolulu, I spent several pleasant days with Mr. and Mrs. Newall at their home, Malua. Mr. Newall died some years ago while on furlough, in Germany.

A week spent in Apia was profitable to me in that, by the help of Mr. Churchill, and Mr. E. W. Gurr, as interpreters, I got some useful information from the natives of Apia, which has been made use of in "Hawaiki." I was often visited by the well-known chief of Apia, Seu-manu-tafa, who had saved many lives of sailors during the hurricane of 1889.

After a visit to the largest island of the Samoan Group (Savai'i, which is one of the Maori Hawaikis), where I gathered from the old natives some interesting notes on the Maori heroes Tawhaki and Rātā, I left for Honolulu at the same time as Mr. and Mrs. Churchill, on the 3rd November, 1897.



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